

NOVEMBER

1949

In This Issue

FOUR
POSTWAR YEARS
OF AUSTERITY
IN ENGLAND

By William B. Lippard

BY TRAIN AND JEEP
INTO THE HILLS
OF ASSAM

By John E. Skoglund

ORDER INSTEAD OF
DISORDER IN
HUMAN LIFE

By Francis C. Stifler

YOUR COVENANT
WITH GOD AND HIS
COVENANT
WITH YOU

By Paul H. Conrad

The Picture

War memorial in honor of the British soldiers who died in the Battle of Kohima, in the hills of Assam. The monument is near the Baptist mission station among the Angami Naga tribes and marks the farthest point reached by the Japanese Army in its invasion of India.

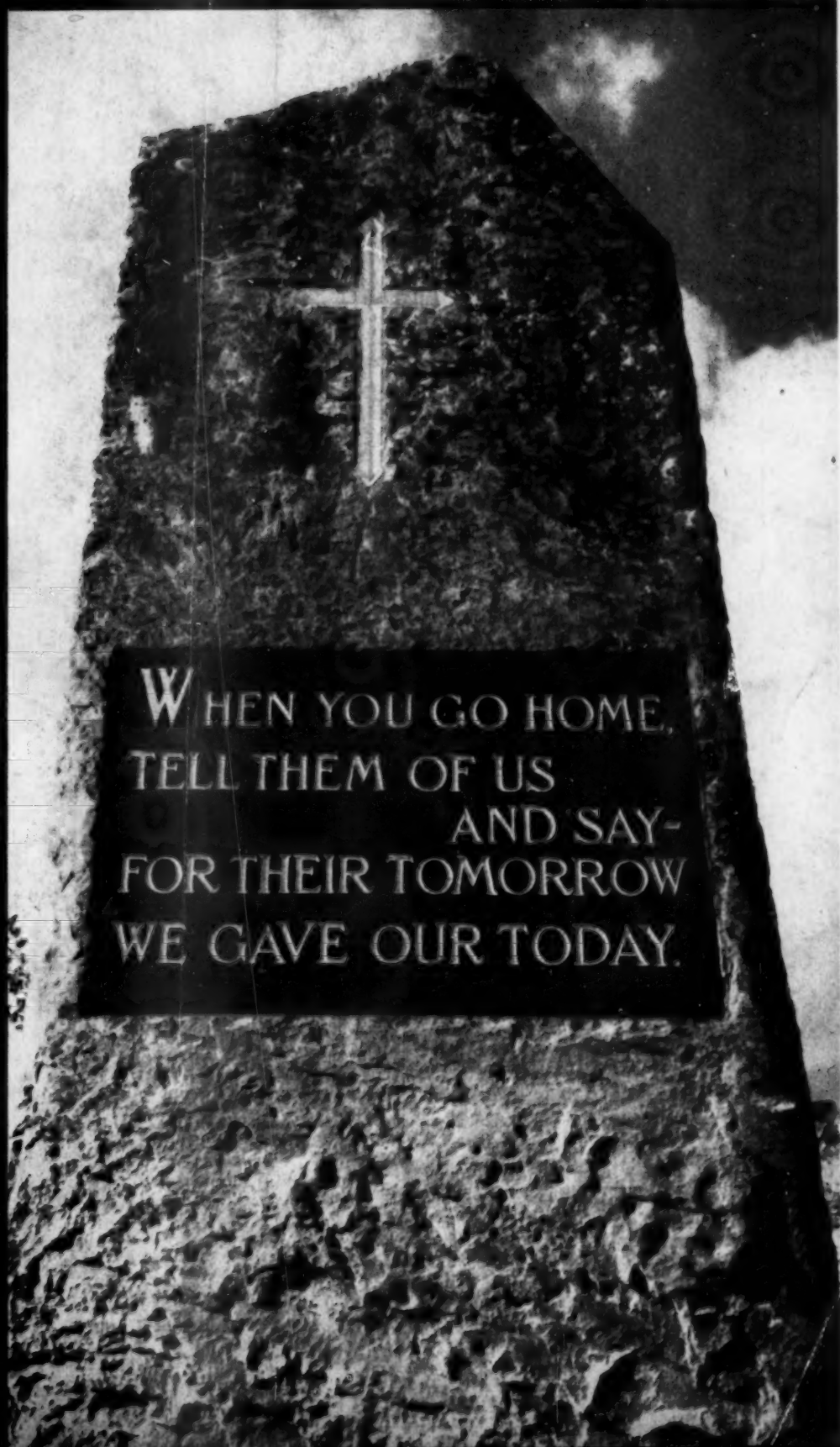
Photo by John E. Skoglund

VOLUME 147
NUMBER 9

20 Cents
Per Copy

MISSIONS

AN INTERNATIONAL BAPTIST MAGAZINE



Hello



I'll be seeing you in church on

WORLD MISSION DAY

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DEC. **4**

BAPTIST WORLD MISSION DAY

MISSIONS PUBLICATION COMMITTEE: Mrs. Leslie E. Swain, *Chairman*, G. P. Beers, Mrs. C. E. Deems, A. S. Dodgson, S. B. Hazzard, Irene A. Jones, R. E. Nelson, K. A. Roadarmel, Luther Wesley Smith, Dorothy A. Stevens, J. W. Thomas, Jesse R. Wilson

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PRINTED IN THE UNITED STATES OF AMERICA

THE QUIZ COLUMN NOVEMBER

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. Where did 125,603 immigrants go last year?
2. What is the road map of church members?
3. Who sailed to Japan in 1892 and died there?
4. What is scheduled for January 24-27, 1950?
5. Who sailed on the S.S. *Queen Mary* on September 29?
6. What is simply an invitation to disaster?
7. On what date on your calendar should you put a circle?
8. What had its beginning in the year 1836?
9. What is a lovely thing?

Note that this contest began with the issue of September and runs through June, 1950, and is open only to subscribers.

10. Who died August 30, 1949?
11. What has been turned into grass plots and gravel walks?
12. What organization opened its fourth session on Sept. 20?
13. What is primary among the essential freedoms?
14. Who is Mrs. Rebah Birdsall?
15. Who was on a lecture tour in 1941 in the United States?
16. What is the first resource in a man's life?
17. Who is now engaged in relief work in Germany?
18. What has top priority in public concern?

Rules for 1949-1950

FOR correct answers to every question (180 questions) in all issues, September to June inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until June and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must be mailed by July 31, 1950 to receive credit.

WHO'S WHO

In This Issue

- CELIA ALLEN is a Missionary of the Woman's Home Mission Society, stationed at the First Chinese Baptist Church in San Francisco, Cal.
- MRS. HOWARD G. COLWELL is President of the Northern Baptist Convention.
- PAUL H. CONRAD is Secretary of the Department of Stewardship and Di-

(Continued on following page)

MISSIONS

An International Baptist Magazine

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For subscription rates see page 574

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NOVEMBER, 1949

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Slavery or Stewardship

CARTOON NUMBER 163 BY CHARLES A. WELLS



MOST people receive hardly enough money to meet their basic needs. Others have more than enough. Yet with nerve-wracking effort they strive to acquire more. An insatiable longing drives them onward. Wealth becomes a slave-driver. Then there are other, much happier people who discover the meaning of stewardship. They make money a servant that frees them for more worthwhile pursuits. They find a greater inner security than that which mere wealth can provide.

The world desperately needs such people. Think of the unfulfilled vital community tasks. Boy scout troops dwindle away because men are too busy chasing dollars or golf balls to give time to their sons or their neighbors' sons. Youth recreation centers need sympathetic leadership. Churches lack lay leadership and financial support. Political duties cry aloud for patriotic citizens who seek neither money nor patronage. Christian missions are in need of larger support. The list is endless.

Do dollars master you or do you control them so that they free you through stewardship for greater service to your fellow men and more radiant living for yourself? What Dr. Frank W. Kepner told the Baptist Convention in San Francisco is everlastingly true. "Wealth is a huge giant who will serve us if we are its master, but wealth can also conquer us and thus become our heartless master." Do dollars drive you or do they free you?—CHARLES A. WELLS.

rector of this year's denominational program, Stewardship Advance.

► ADA P. STEARNS is Secretary of Literature and Publicity for the Woman's American Baptist Foreign Mission Society.

► SHIELDS T. HARDIN is Pastor of the North Orange Baptist Church in East Orange, N. J., and chairman of the Committee on Stewardship Advance.

► MRS. CHARLES A. MARSTALLER is Spiritual Life Chairman of the National Committee on Woman's Work.

► JOHN H. SKOGLUND is Foreign Secretary of the American Baptist Foreign Mission Society with administrative responsibility for Assam and Burma.

► R. DEAN GOODWIN is Public Relations Secretary for the American Baptist Home Mission Society.

► FRANCIS C. STIFLER is Public Relations Secretary of the American Bible Society.

► GUSTAF A. SWORD is a missionary in Burma, in service since 1921.

And Now the Score Is 167 to 34

Another month was added to the total of monthly gains with the small increase of 11 in the subscription record for September. The month produced 2,416 subscriptions which compares with 2,405 in September, 1948.

That lifts the score to 167 months of gain and 34 months of loss during the nearly 17 years of the present magazine management.

There is still time to take advantage of the reduced rates for two-year and three-year subscriptions as announced in October. (See *October issue page 457*). This special rate expires on October 31st.

It is now time to think of Christmas Gift Subscriptions. Turn to page 518 and act on that impulse.

If your own subscription expires in November or December, why not send along an extra remittance for a subscription gift to a friend, a relative, a shut-in, or a boy or girl at college. All would mightily appreciate having MISSIONS come to them throughout the new year.

The Associated Press Reports

In an illustrated feature story released to 1400 newspapers, the AP recently headlined "Something different has hit the churches and colleges of this country. A lean, long-legged newspaper man has been packing 'em in at the largest churches he visits. . . ."



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Wells doesn't look like an evangelist. Nor is he one in the usual meaning of the term. Neither are his meetings revivals in the traditional sense. But hundreds of churches and colleges where he has appeared report of the renewed religious interest which follows his visits. The report describes Mr. Wells' background in journalism, the continued syndication of his work to many papers and the development of his community religious programs.

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LETTERS

From the Editor's Mail Bag

Your editorial, "These Independent Baptists," makes me believe you could even ascribe "independence" to a rubber stamp. The majority of Kansas Baptists would tell you that the minority who voted to postpone further relations between Baptists and Disciples were the real independent thinkers. These Kansas brethren who were thus steamrollered have formerly assisted in voting down the fundamentalists at every opportunity. This merely demonstrates that both friend and foe get the same treatment if they get in the way. This merger is going to do the same thing in Kansas that different other policies have already done in other states. Kansas Baptists are going to remain "Baptist" even when the proposed merger makes the rest of the Northern Baptist Convention something else. — Rev. D. J. HINKSON, Junction City, Kansas.

My sincere congratulations on *Missions'* splendid editorial, "The First Year Since Amsterdam." — President Kenneth I. Brown, Denison University, Granville, Ohio.

I read with chagrin the editorial, "The First Year Since Amsterdam." Have you thrown away the historic Baptist principle of the autonomy of the local church in your espousal of

MISSIONS

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FRANKLIN COLLEGE

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ecumenicity? There are two sides to Churches and the relationship of the the issue of the World Council of Northern Baptist Convention. In the

interest of fairness why do you not present both sides instead of only one viewpoint to the exclusion of consideration of the other?—Rev. Charles C. Masson, Stafford, Kan.

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Cal.

For Information write to:

President SANDFORD FLEMING, Ph.D.

Berkeley Baptist Divinity School

2606 Dwight Way

Berkeley 4, California

NOTE—Pastor Masson is right in that there are two sides to the issue. However, the Northern Baptist Convention in 1939 at Los Angeles, 10 years ago, by overwhelming majority vote became a member of the World Council of Churches, and at the annual meeting in 1947 at Atlantic City, voted to be represented by delegates and alternates at the Amsterdam Assembly. Since MISSIONS is an organ of the Northern Baptist Convention it maintains loyalty to the Convention by supporting its duly declared and democratically voted policies and decisions.—ED.

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1425 Snyder Avenue

Philadelphia 45, Pa.

I find MISSIONS a very splendid source of material and usually I have a high regard for your job of reporting. However I feel that the editor has expressed his own bias with reference to the relations to Baptists and Disciples. You refer to a futile attempt to postpone further relations between Baptists and Disciples and to the fact that the report of Dr. Straton's Com-

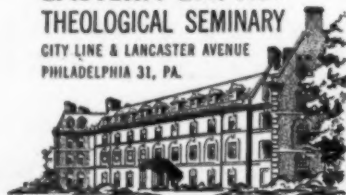
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New York 16, N. Y.

mission being adopted by an overwhelming majority. It was not my intent to postpone further relations between Baptists and Disciples but rather to give a demonstration of what many of us feel is a sizable opposition to the proposed merger. From where I sat on the platform at San Francisco I would not agree with MISSIONS that the report of Dr. Straton's Commission was adopted by an overwhelming majority. Of course the vote was not counted and your prejudice or mine would have to be taken into consideration. So far as I am personally concerned our purpose was accomplished at San Francisco in the demonstration of a strong count of opposition which will have to be ultimately dealt with. There are a good many of us in this part of the world who feel that Northern Baptists spend too much time worshipping the golden calf of "ecumenicity". We are, nevertheless, loyal Northern Baptists and we are anxious to see the Kingdom of God grow as we labor together for Christ. We believe in interdenominational cooperation but we do not feel that it is necessary to unite denominations so that we may cooperate.—*Rev. Randle R. Mixon, Newton, Kan.*

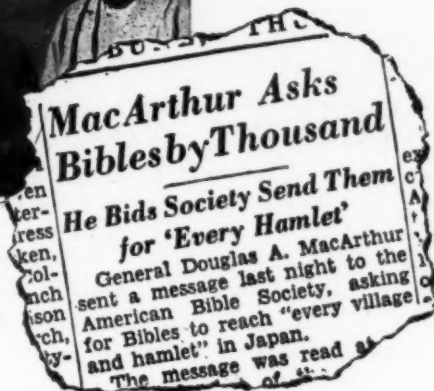
The article by A. H. Ufford about the 2500th anniversary of Confucius is excellent, but the picture of Confucius is not Chinese in any way because of the slant of the eyes. Confucius did not have slant eyes.—*F. J. White, Whittier, Cal.*

The latest number of MISSIONS is extra good. I was particularly impressed with your editorial review, "The Roman Catholic Threat to American Freedom." Give us more material along the same line. This is a most timely article. Either we Protestants are asleep on this issue or else we are cowards.—*Rev. Edward C. Pauling, Lynn, Mass.*

I write to express my deep appreciation of C. Stanley Lowell's article, "The Menacing Black Cloud and the Light of Liberty." I cannot recall having ever read so powerful and challenging a statement of the problem. I hope



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this article is made available to the people in our churches.—*Rev. Cecil E. Kite, Elmhurst, N. Y.*

churches is through an expansion in **MISSIONS'** circulation.—*Ed.*

NOTE—One effective way of making this article and others to come available to the people in our

Your reference to The Church in the Garden to which Rev. Evan J. Shearman has been called, as having been

originally started in Garden City, Long Island, as a New York City Mission Society church extension project is not correct. It is a church extension of the Baptist Church Extension Society of Brooklyn and Queens.—*Rev. Stanley B. Hazzard, New York, N. Y.*

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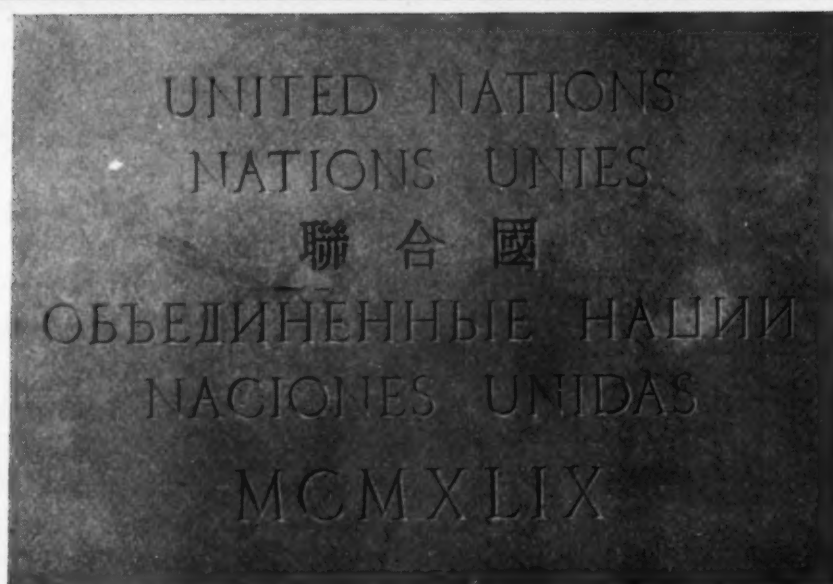
This team is your team, because your love and gifts made possible a place for these boys to play and a Christian coach to train them. Won't you continue to help them—and help yourself at the same time?

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WRITE TODAY FOR INFORMATION

Miss EDNA R. HOWE, Woman's American Baptist Home Mission Society, 152 Madison Avenue, New York 16, N. Y.—or—Dr. G. PITT BEERS, The American Baptist Home Mission Society, 212 Fifth Avenue, New York 10, N. Y.



UPPER PICTURE: The historic opening minute of silent prayer and meditation at the first meeting of the United Nations for organization in San Francisco, California, on April 25, 1945. The charter there drafted was formally adopted on October 24, 1945 which is now known as United Nations Day. **LOWER PICTURE:** The corner stone of the new United Nations headquarters building which will be laid by President Harry S. Truman on October 24, 1949. The inscription is in five languages, English, French, Chinese, Russian, Spanish

MISSIONS

VOL. 147 NO. 9



NOVEMBER 1949

Armistice Day and the Atomic Bomb

ARMISTICE Day dawns on a world so busy preparing for World War III as to accentuate the hypocrisy of the two minutes of silence in memory of the men who died in World War I, and to allow even less time to remember the men who died in World War II. Two years ago Legion Commander E. J. Clark in his Armistice Day address included this poignant comment.

The men who were caught in the maelstrom of war, who were blasted out of this life and sent down unknown reaches of time and space, deserve far more than this gesture and intermittent remembrance.

His comment is confirmed by the neglected community honor rolls (LIFE magazine pictured one that is today the rear wall of a junk dealer's shack), the quiet isolation of incurable battle casualties at veterans' hospitals, the fading memory of Iwo Jima, Normandy, Tarawa and scores of other places where thousands of men were slaughtered, and the meagre inside page news stories of Army transports returning with their coffined dead from military cemeteries of Europe and Asia. In public concern the next war and not the last two has top priority.

Cartoonist Rube Goldberg recently soared into astronomy for a cartoon and pictured a distant planet. An inhabitant gazes upon the earth and says to himself, "Nobody wants war down there, but all their money and energy are spent to prepare for war." Abundant evidence substantiates that. Secretary of State Dean Acheson admits publicly, "No immediate prospect for universal disarmament." The United States spends \$14,000,000,000 this year for arms. "This program substitutes the rule of might," says Senator Taft, "for a program of law and justice." An American stockpile of 200 atomic bombs is ready. Russia is the aggressor,

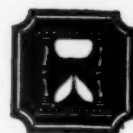
says President Truman. Russia is the enemy, says General Hoyt Vandenberg. Meanwhile *The United States News* discloses the strategy of World War III. Planes loaded with atomic bombs will fly from Okinawa, Alaska, Maine, and England to Russia, drop their bombs on millions of Russian civilians, and return respectively to American bases in Arabia, Italy, England, and Tripoli. Complacently Senator Connolly tells a British luncheon conference, "*The United States and Britain together could control the destiny of the world.*"

And then comes a crashing bolt of lightning out of a clear blue sky. Russia also has the atomic bomb! Military strategy over night is obsolete. Dependence on American atomic monopoly becomes an illusion. Complacency takes wings. Confidence gives way to fear. There is no security anywhere for anybody any more.

On this road to oblivion the Christian church knows the only way back before it is too late. In a sermon Dr. John Sutherland Bonnell realistically modernized a New Testament passage. "*All they that take the atomic bomb shall perish with the bomb.*" It is humanity's last chance to build peace on understanding and conciliation, to outlaw not only the atomic bomb but war itself, to give unwavering support to the United Nations, and thereby replace the war threats of today with peaceful cooperation. It is a supreme hour for Christians everywhere by faithful personal witnessing and by wholehearted support of the Christian mission around the world, to proclaim and live their faith in Christ as the only Saviour of mankind. The meaningless hypocrisy of Armistice Day would thus be changed into meaningful sincerity in remembering the honored dead.



The World Today



Current Events of Missionary Interest



ABOVE: Five trustees of the new International Christian University in Japan, W. M. Fridell, Baptist missionary, Tadaoki Yamamoto, R. E. Diffendorfer, President of the Foundation, Soichi Saito, and Tasuku Sakata. The three Japanese are Baptists. Dr. Diffendorfer was formerly Secretary of the Methodist Foreign Mission Board. RIGHT: Hachiro Yuasa, first President of the new University

Postwar Democracy in Japan Depends on Christian Foundations

ONE of the most encouraging developments in postwar Japan is the establishment of a Christian University, scheduled to open in April, 1951. It will be financed by a \$10,000,000 campaign in the United States and Canada, promoted by The Japan Christian University Foundation whose directors represent 11 Protestant denominations. Its 40 faculty members will be recruited from all parts of the world, thus giving the new university a truly international Christian atmosphere. *The constitution provides that one of the university's vice-presidents must be responsible for its religious life and program and that all permanently assigned faculty members must be evangelical Christians.* The 40 professors and instructors will spend seven months in the United States in seminars on American education. A beautiful campus site of 350 acres has been secured some 15 miles from Tokyo.

Plans include faculty homes, student living centers, the usual lecture halls and laboratories, and a Protestant chapel. Two large wartime steel and concrete buildings on the site will be easily converted.

President of the University Foundation is Dr. Ralph E. Diffendorfer who retired recently after 25 years as Foreign Secretary of the Methodist Foreign Mission Board. University President is Dr. Hachiro Yuasa who was educated in the United States. He



received his M.A. and his Ph.D. degrees at the University of Illinois, studied also at the University of Chicago, and spent 9 years as a graduate fellow in Germany and Italy. Returning to Japan in 1924 he taught at the Kyoto Imperial University. In 1935 he was appointed President of the famous Doshisho University but resigned in 1937 in protest against military pressure. In 1941 he was on a lecture tour in the United States, remained here for the duration of the war, served as a consultant for the Church Committee on Japanese Work, and was repatriated to Japan in 1946, where he resumed his Doshisho presidency.

The new university will include a school of education, a teachers' college, a school on social work, and a school on citizenship and public affairs which should be of great benefit to the development of democracy in Japan, since teachers trained under Christian auspices in the principles of democratic education are among the most urgent needs in Japan, this new university will prepare teachers who in turn will mold Japanese youth.

Business men in Japan are enthusiastic over the project as evidenced by gifts totalling 150,000,000 Japanese Yen. "This is the largest amount ever raised in Japan for an enterprise other than a government project," said Dr. Diffendorfer on his return from Japan. "The money came from every prefecture, most of it from non-Christians who evidently recognize the relations between the principles of democracy which they wish to see in the new postwar Japan and the principles of Christianity." The Japanese Emperor made a large personal gift.

Included on the Board of Trustees are three Baptists, Dr. Soichu Saito, a prominent Tokyo layman, Dr. Tadaoki Yamamoto, President of the trustees of our Baptist student work at Waseda University, and Rev. Wilbur M. Fridell, missionary in Japan. The Baptist Foreign Mission Boards have already appropriated \$25,000 toward the new institution from World Mission Crusade funds. Another \$25,000 is to be secured through special designated gifts.

The new university is sponsored jointly by the Foreign Missions Conference of North America of which more than 100 foreign mission boards are members, and the Federal Council of Churches of which 25 denominations are members. The project has the enthusiastic endorsement of the Japanese Government and the American military authorities who recognize its value to democracy in Japan.

Baptist Missionary Martyrs To Hatred of Protestants in Bolivia

THE Baptists of Canada are mourning the loss of Rev. Norman Dabbs, their first missionary martyr in Bolivia, South America. Late in August he and Rev. Carlos Meneses, a nationally known Bolivian Baptist pastor, also Senor Francisco Salazar, President of the Baptist Union of Bolivia, and five other Bolivian Baptists were the victims of a cruel and brutal attack by a mob. Fellow-missionaries attribute the cause of the mob violence to "abysmal ignorance and religious hatred," which have fostered in that area of Bolivia the conviction that "whoever kills an evangelical Christian is doing an act of Bolivian patriotism." The Canadian Baptist Foreign Mission Board has about 20 missionaries in service in Bolivia. Mr. Dabbs was in the third year of his second term and was a fervent and fearless evangelist. His untiring labors and forceful preaching in the city of Oruro made a tremendous impact upon the city and upon the mining camps, agricultural communities, and isolated towns of the surrounding area. The funeral service of these Christian martyrs was a triumph for the gospel. A great procession of 1,000 Bolivian evangelical Christians carried the coffins shoulder high along the mile-long road to the cemetery in Oruro, singing gospel hymns all the way.

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

(In this issue with special reference to Armistice Day)

WE SPEND BILLIONS OF DOLLARS for war and only pennies for peace; and so long as we do that we will continue to get war.—*Charles A. Wells.*



REARMAMENT IS SIMPLY AN INVITATION TO DISASTER. You cannot prevent war with war and you cannot end wars with more wars.—*Bruce Barton*



THE FIRST WORLD WAR sowed the seeds of the Second World War and the Second World War began sowing the seeds of the Third World War even before victory was won.—*Clinton N. Howard*



TODAY'S PEACEMAKERS are trying to fuse the charity of God with the greed of Mammon. They are trying to effect a compromise between godliness and godlessness until there is no success at Lake Success, no peace in the halls of peace, and no unity in the United Nations.—*Rev. Andrew J. Farricker,* to the American Legion in St. Patrick's Cathedral

OUR NATION'S MILITARY EXPENDITURE is larger than ever before in peacetime. Our Army is the best in quality in the world and the finest in the history of our nation.—*General Jacob L. Devers,* Chief of U. S. Army Field Forces



TODAY THERE IS NO PEACE; there is only the absence of major armed conflict.—*Basil O'Connor,* President of the American Red Cross



ONLY THOSE ARE INTERESTED IN A THIRD WORLD WAR who make profits out of new rivers of blood and out of new mountains of the dead and who cherish crazy plans for world domination.—*Andrei A. Gromyko.* (NOTE—While Mr. Gromyko addressed this remark to the United States, it is applicable also to Soviet Russia.—Ed.)



THE TRAGEDY OF WAR is that it uses man's best to do man's worst.—*Rev. Henry Emerson Fosdick*

Four Years of Austerity in Postwar England

Impressions of a brief summer visit to Great Britain

By WILLIAM B. LIPPARD



The familiar picture of the Houses of Parliament with Westminster Abbey in the distance

THE London taxi driver who drove Mrs. Lippard and me from the mammoth Waterloo Station to our hotel at the farther corner of Hyde Park, was most courteous and agreeable. Knowing that we were Americans he pointed out the various historic buildings as we passed, including Buckingham Palace where the spectacular daily changing of the guards was about to be witnessed.

It was a long drive to the hotel. As a tip I offered the driver a shilling, and timidly asked him, "Is that all right?"

"Quite all right," he replied, and then he added, "Thank you, sir. If you had offered me more I would have felt obliged to give you my cab." Imagine that type of courtesy from some grouchy American cab drivers you have met.

THE FRIENDLINESS OF BRITAIN

The friendliness of this London taxi driver was typical of the cordial attitude manifested by all classes of people whom we met during last summer's brief visit to England and Scotland. Everywhere we found a friendliness and a welcome whose sincerity could not be questioned. Hotel managers, waiters, clerks, saleswomen,

railroad employees, bus drivers, fellow travelers in the crowded compartments of British trains, all were friendly and hospitable to a degree we had not experienced heretofore. Only once, and that was on a train, did we meet with one of the pre-war type of cold, unfriendly, uncommunicative, snobbish Britishers whose condescending attitude accentuated by contrast the cordiality of all the other people we met.

THE FIFTH YEAR SINCE THE WAR

This British friendliness seemed to make even more dismal the dire economic plight in which the British people find themselves in this fifth year since the end of the war. For four long, hard, uncomfortable, austere years they have waited patiently for the return of good times, abundant food, new clothes and homes, reconstruction of war damaged buildings, and apparently they must wait much longer before their dreams of restored normal conditions can be realized.

One of the inescapable facts of postwar history is that England is now utterly dependent on American financial aid through the European Recovery Program. The first indication of that

which the tourist senses is the present condition of British currency. On the *S.S. Nieuw Amsterdam* on which we sailed for England the steward in the library who sold postage stamps would accept neither British nor Dutch currency. Thus on a Dutch ship I had to spend American money in buying British postage stamps to mail letters back to New York. Until now the British Government has maintained an arbitrary rate of four American dollars to the British pound sterling. Yet the pound could be bought all year for \$3.00 in any New York bank.* Here is eloquent testimony that the British currency is on an unstable foundation. It is possible that on the black market the pound commands a still lower price. But no person can bring more than five pounds into England and no person can take more than five pounds out of England. Moreover on our return voyage on the *S.S. Mauretania* British travelers could not cash their

* On September 18, 1949 the British Government announced a devaluation of the pound down to \$2.80, a reduction of 30%, and 20 cents below the rate in effect in New York.

travelers checks into actual British currency. They had to accept "ship's currency," useful only on shipboard for payment of incidentals and tips to stewards. Before the war two currencies, the American dollar and the British pound, were universally acceptable and instantly exchangeable into any other currency anywhere on earth. Today only the dollar holds that distinction.

THE VANISHING BRITISH EMPIRE

Only seven years have passed since Mr. Winston Churchill so proudly boasted that he had not become the King's Prime Minister in order to preside over the liquidation of the British Empire. He thought he could say that with confidence because the entry of the United States into the war made ultimate British victory certain. Today even Mr. Churchill must acknowledge that he is witnessing the disintegration of the British Empire. Gone from the empire are Ireland, Burma, India, Pakistan, with Hong Kong next to depart if communism sweeps



LEFT: The Statue of John Bunyan in Bedford escaped damage although Bedford was bombed. CENTER: One of London's numerous memorials to the men who died in the First World War. RIGHT: The Statue of Franklin D. Roosevelt erected by the grateful people of England in Grosvenor Square opposite the United States Embassy

on its victorious march across South China. Gone is the power of British influence in Greece which is now practically an American protectorate, and in Palestine and Egypt. Gone is the financial stability of British business in China and Southeast Asia, particularly Malaya with its vast rubber plantations where natural rubber can no longer compete with America's immense synthetic rubber production, one of the results of the war. "The war produced vast changes in the relationships of nations," writes Mr. George E. Sokolsky. "It is altogether impossible for anyone at this moment to appraise those changes. For instance, Great Britain has been changed from the largest and strongest empire, the custodian of sound currency, and the principal operator of world trade, to a dependent upon the United States for financial aid and military protection."

How the financial foundations of England depend on American aid was clearly demonstrated at the recent British Canadian American Conference in Washington. American aid is supposed to amount to about one billion dollars for the current year. If that were suddenly to stop, the British financial position would suffer a severe shock. It would cause unemployment of perhaps 3,000,000 and would compel the establishment of a totalitarian system of control over all economic life, far beyond anything envisaged by the present labor government. It would cause the British scale of living to decline still further and to accentuate sharply the present austerity program. Fear of that probably explains why so many Britons are planning to migrate. Since the end of the war Canada has welcomed about 350,000 British immigrants. The exact total was 125,603 last year and it is expected that this will be doubled during the current year. Several hundred thousand more would leave Britain immediately except for the cost of transportation and the shortage of ships.

FINANCIAL DEPENDENCE ON AMERICA

The British naturally do not like this dependence on the United States. They are a proud, industrious, independent people. They want neither to be controlled or aided by Russian communism nor by American capitalism. On the train from Edinburgh a well informed

British manufacturer expressed as his opinion that it was a mistake for America two years ago to come to British assistance with the European Recovery Program which means that the American taxpayer is supporting and keeping in power the present socialist government in England. What America should have done, said our fellow traveler, was to transfer to England a portion of the huge gold fund which is buried in a hole at Fort Knox, Kentucky. Such transfer of gold would have stabilized and supported the British pound, and would have enabled the British to formulate their own recovery program. Although it would also have resulted in some temporary hardships and economic dislocations, in the end it would have enabled England to emerge from the postwar period independent of annual American appropriations that are subject to the shifting decisions of Congress. I claim no wisdom in international economics and so I could not argue this point with our fellow British traveler.

On the other hand, perhaps American aid to Britain is not prompted solely by altruism or humanitarianism. In the event of war with Russia, surely England will be essential not only as an ally but especially as a base of air and naval operations. Obviously Russia knows that. And surely America will need the British naval protection of the vast oil resources in the Near East. Seen in this light an annual appropriation for British aid out of the pockets of the American taxpayer may be like some costly yearly premium on a gigantic international insurance policy.



The gutted Spurgeon Metropolitan Baptist Tabernacle

WARTIME DAMAGE AND POSTWAR REPAIR

A visit to England today presents the curious picture of continued postwar desolation and shortages amid postwar reconstruction and abundance.

Whereas some heavily war bombed areas in London, like that near Baptist Church Headquarters, are covered with new building construction, other areas like that around St. Paul's Cathedral are still as flat and desolate as immediately after the war, except that the rubble has been carted away. It was heartbreaking to see the many as yet unrepaired churches. Still gaunt and terrifying in its ugly ruins stands the gutted Metropolitan Baptist Tabernacle where the great Charles Haddon Spurgeon

enemy, is the inscription recently carved on the stone wall behind the altar which reads, "FATHER, FORGIVE THEM." On the altar is the same crude, wooden cross made of charred oak beams from the ceiling which was there when the late Dr. J. H. Rushbrooke and I visited Coventry shortly after the war.

It is distressing to reflect that while the churches wait for rebuilding, other construction seems to have priority. From the window on the train to Scotland we noted an immense new factory. It had just been completed. A huge sign announced that the factory is to manufacture cigarettes.

Meanwhile also the housing program lags. Only about 500,000 of an estimated desperately needed 2,000,000 housing units have been com-



The Cathedral at Coventry. LEFT: The Nave as it appeared before the war. CENTER: The Cathedral in ruins on the day following the air raid. RIGHT: The Cathedral as it appears today awaiting funds for reconstruction

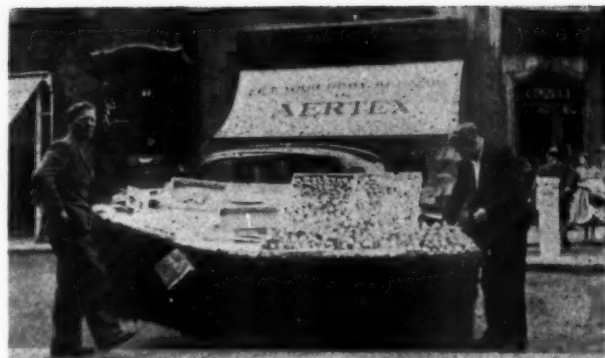
preached. It was bombed in the blitz of more than nine years ago. Now worshipping in the basement, where we found a large Sunday morning congregation, the faithful and sacrificial membership has raised more than \$20,000 for reconstruction, which however must wait another five or ten years until the government can make up its mind about rezoning that area and laying out a proposed new boulevard. Likewise sad but impressive in their ruins stand the tower and the four walls of the stately Anglican Cathedral at Coventry. This also was a victim of the blitz of 1940, when German bombs, whose targets were the Coventry airplane and armored tank factories, fell upon the cathedral. The rubble has been cleared away. The stone floor of the nave has been turned into grass plots and gravel walks. Indicative of commendable British spirit, which harbors no ill will against a former

pleted during the four years since the end of the war. The housing needs of the 1,500,000 remaining families remain as acute as ever. In the ancient city of York, after which America's metropolis takes its name, Mrs. Lippard and I were shown the palace of the Archbishop of York. During the early years of the war he generously ordered the remodeling of a large part of his palace into small apartments for bombed-out families. Naturally he imagined that immediately after the war they would vacate his palace and establish new homes elsewhere. Every one of these temporary apartments is still occupied.

Although much reconstruction is going on, many years will pass before all the bombed areas will be rebuilt. Many of these sites are being temporarily subjected to good purposes. Some are used as parking lots thus easing the traffic congestion. Others have been turned into

outdoor public markets. One huge site near St. Paul's Cathedral was being used to advertise and sell garden furniture. A few small sites have been converted into small parks and playgrounds for children. Meanwhile the work of demolition of unsightly and dangerously tottering walls continues. Here and there unexploded and deeply buried bombs still await removal. Just before our arrival in London a large area near our hotel had to be cleared of all residents and passers-by while a squad of Royal Engineer sappers dug up a 2,500 pound bomb, defused it at the risk of their lives, and carted it away. Nobody knows exactly how many of these unexploded bombs still lie beneath the streets and wrecked areas of England's bombed cities.

Of food shortages in England there are still plenty. Meat is terribly scarce. The weekly ration is 30 cents worth of meat per person. Even with six people in a family the pooling of six weekly ration coupons will hardly permit the purchase of a family roast for a Sunday dinner. Only once were we served a small portion of roast beef, about one-third the size of an American restaurant portion. That was served in a railroad dining car. Since the government owns and operates the railroads, it must have given that diner that day priority. Every Britisher fondly hopes that by Christmas the recently signed trade agreement with Argentina will bring in supplies of Argentine beef. Only a thin portion of butter is served in hotels and only at breakfast. Cream is unknown. Last summer when milk became a little more plentiful, an ice cream cone establishment announced in a large sign, "We are now able to use milk in our ice cream." What had been used prior thereto must be left to the reader's imagination. Fruit is very expensive. Imagine paying 20 cents for a single peach. Seated at a table next to ours in a hotel dining room one morning was an American tourist and his wife from the Pacific Coast where he owned a large peach orchard. This past season the harvest was so great that he could not market all his peaches. Thousands of peaches were left rotting on the ground. When he saw the prices asked for peaches in England, his terse, dynamic, profane comment was something that cannot be printed in this magazine. Perhaps I should write, printed, period! Not



Peaches but no purchasers because of high prices

once did we see oranges except the few we brought in our baggage from New York. Only once did we see a lemon. It was served with tea at the home of Mrs. Walter O. Lewis, wife of the former General Secretary of the Baptist World Alliance who is now engaged in relief work in Germany. One day, however, the London newspapers announced that oranges would be on sale as follows, "*South African oranges, sufficient to provide one pound of oranges per ration-book holder, will be available in the following areas.*" Then followed a list of a dozen towns where they could be obtained. Imagine conditions in the United States under which the Chicago newspapers announced that during the coming week one pound of oranges would be available for purchase by ration-book holders who lived in a score of towns in Illinois. Chicken has become a little more plentiful but the quantity will not likely be increased very much because of the scarcity and high cost of chicken feed. Candy was recently taken off the ration list. It is now so scarce that whenever a shop has any for sale, a queue quickly forms as long as that outside an American movie theatre on a Sunday evening. All its supply is quickly sold.

FOOD SHORTAGE AND ABUNDANCE

In spite of these hardships and food shortages, the British people are not starving. Although they are living on an austerity basis, there is an abundance of potatoes, cabbage, and fish. So we had plenty to eat. Because of the shortage of fats, however, potatoes and fish are almost invariably served boiled, so much so as to become fearfully monotonous. Moreover, constant boiling of fish and potatoes seems to remove some of the essential nutritive elements, resulting in a



Looking for bargains in one of the shops where the railways dispose of unclaimed property

persistent feeling of hunger. Bread is no longer rationed and can be bought in unlimited quantities. Unfortunately prices of food, clothing, and other necessities are mounting steadily higher, except in restaurants where the government maintains a fixed price of five shillings (\$1.00) per meal. However, this is circumvented by authorized "house charges" ranging from one shilling upwards which thus add to the cost of meals. Ominous and sad was the comment of the Scotch restaurant waiter in Edinburgh who said to me, "If prices keep on going higher, soon we shall no longer be able to live." Tobacco is deliberately taxed very high and priced very high in order to discourage smoking. Readers of MISSIONS who use it would soon be cured of the habit if they had to live in England where cigarettes cost 70 cents per package of 20 while the cheapest and reputedly vile cigar sells at 60 cents.

Yet in spite of their food shortages, deprivations, and austerity in living, the British have not lost their sense of humor. This saving grace enables them to take their privations in their stride and to transcend them. Typical of the

humorous acceptance of shortages is the story of two women. Across the fence that separates their back yards they were discussing the socialist medical program of the government. Says one woman to the other, "Isn't it wonderful that the government is going to give all of us free false teeth?" Replies the other. "What good are false teeth if the government gives us nothing to chew?"

THE SOCIALIST PROGRAM

Even a short stay in England reveals to an American visitor how the socialist program of the present labor government moves relentlessly on its appointed course. Since the war the government has "nationalized" the coal industry, the banking system, and transportation. The four great railway systems whose trains move out of London's well known mammoth terminals, Paddington, Euston, King's Cross, Victoria, Waterloo, and the rest, are now known only as BRITISH ASSOCIATED RAILWAYS. Of course, it must be admitted to its high credit that the government took over a badly run down, almost completely worn out transportation system which had had to carry the enormous British and American war time traffic. Yet in spite of this immense handicap the trains run on time, the road beds are greatly improved, and the service is efficient, although the system is operated at a terrific loss of some hundred millions of dollars per year, which must be covered by taxation. Whether private capital or socialist control could more quickly and more efficiently restore the entire system to its prewar standard of equipment, cleanliness, and service is surely open to argument.

(To be concluded in the December issue)



The queue is one of the most frequently seen features of British life. People line up for food, candy, buses, movies and everything else much in demand

By Train and Jeep into the Hills of Assam

By JOHN E. SKOGLUND



LEFT: Two youths from the Abor tribe near Sadiya, Assam. CENTER: Dr. and Mrs. Sheldon E. Downs at Tura. RIGHT: An Abor tribe chieftain gives to Secretary John E. Skoglund a present of dried fish

NEAR the spot where the sacred river, Brahma-putra, breaks through in a tumbling torrent from the Himalaya Mountains to settle down to its winding, lazy flow across the plains of Assam, is Sadiya. Here in 1836 the Assam Baptist Mission had its beginning. Encouraged by Adoniram Judson of Burma, in that year Dr. and Mrs. Nathan Brown, pioneered their way up the valley in search of a mountain pass into China to evangelize the people of Yunan Province. When the Himalayas blocked their path they settled at Sadiya to work among the peoples of Assam. Since that time our missionaries have followed the river, extended their work across its great valley, and up into the hill areas among the anamistic head-hunting tribes.

One of our great contemporary missionary leaders recently said, "God does not close doors without opening others." The Assam Mission is truly an illustration of this. Although the door to China was blocked by the mountains, Assam's door of opportunity opened, and what an opportunity this has been. The progress of Christianity has been truly remarkable. In 1836 there were no Christians. Today there are more than 250,000 Christians, of whom more than 100,000 are members of Baptist churches. Some of the most virile Christian communities anywhere on the globe have grown up among the hill peoples.

The Foreign Mission Board's new Foreign Secretary had a marvelous experience in visiting the too infrequently publicized Assam Mission where he discovered one of the world's greatest and most urgent opportunities in evangelism.

During this period Assam has undergone a revolutionary development. When our missionaries arrived in Assam, none of its many languages had been reduced to writing. In this task the missionaries pioneered, and the Assamese are quick to express their gratitude. A non-Christian college president said to me, "Assam will forever owe a debt of gratitude to the Baptist missionaries who took the trouble to learn our language and to set it into writing. They made literature possible for us and laid the basis for education." Soon the mission schools became the patterns for the government schools. Today Assam has thousands of schools and hundreds of thousands of its young people are receiving education. When Dr. and Mrs. Nathan Brown trekked into Assam there were no roads. Today roads reach into every corner of that great province, even into the head-hunting areas of the Naga Hills. Daily air service reaches every important town. A railway line stretches the entire length of the great valley.

Moreover, Assam has had major industrial and agricultural developments. All along the valley the tea plantations have brought in thousands of immigrants from other parts of India and have added to Assam's cash income. At Digboi, Assam, is located India's richest oil development. From there oil goes to all of eastern India.

Assam too has had a part in India's struggle for freedom. Her strategic position is of great importance. Her borders touch upon Tibet, China and Burma. India looks across Assam at the political developments in these other countries and recognizes the primacy of Assam as a frontier outpost. All through the hills care is being exercised that the borders be well guarded.

Assam was the only province of India to be directly affected by the Second World War. The Japanese invasion of Asia was finally stopped at Kohima in the Naga Hills. Assam came to know hundreds of thousands of men and women in the American and British armed forces. Along the roads may still be seen the rusting remains of vast military establishments. In the heart of Assam's jungles still lie great concrete landing strips for the huge bombers that took off on their flights over Tokyo.

To travel in Assam is a great privilege, for here one can feel the pulse of an awakening India, see its problems, also its vast opportunities, and above all, the effectiveness of the Christian gospel in changing men and women, and communities, and the door of opportunity that still stands open to the gospel in so many parts of Assam.

However, to get to Assam from Calcutta by rail is not a pleasant experience. To do so the traveler must cross Pakistan. This means passport and customs inspections which often bring delays of hours. The railroad equipment is the worst in all of India. In a railroad compartment designed for four persons there were eight of us crowded. But the hardships of the night were quickly forgotten in the light of the welcome at Gauhati where I was welcomed by Miss Marion Burnham, Mission Treasurer and Dr. Victor Sword. I spent a day there and visited the boys' hostels, the woman's hospital and the girls' school and hostels. All were filled with people and gave evidence of outstanding service.

Rev. Arthur Merrill drove down from Tura to take me for a trip through the Garo Hills. Two weeks of rain had made the roads virtually impassable. It had taken him two days to drive the 140 miles. So we left his car behind and started back in a jeep. We were able to make the trip back in about 12 hours. The mountain beauty of Tura was gratifying after so many weeks on the plains. We had a long conference with the Garo church leaders. Some had come long distances over mountain trails. One man had walked 60 miles. There are now about 25,000 Christians among the Garos, but this represents only about 10% of the hill population. The people are ready and eager for the gospel. I was greatly impressed with this group of men. When one considers that the Garos are barely two generations away from head-hunting and many of them are first generation Christians, one can only thank God for the power to remake personality so completely.



Three madonnas from Assam, respectively from the Garo, the Ao Naga, and the Sema Naga tribes. The three charming mothers are Christians

A significant medical work is being done by Dr. and Mrs. Sheldon Downs with very limited equipment and personnel. They frequently tour the hills and hold clinics in remote villages. The work is not only bringing to the people a better level of health, but is also winning many to Christ. One day, a husky young Garo came into the new hospital. "I've come to buy another eye," he said smiling. "Sometime ago, one of my eyes was so badly damaged that you had to remove it and fit in a glass eye instead." Then Dr. Downs remembered him. After his operation four years ago, he had become a Christian. Since that time he had studied so that he might be instrumental in leading others to Christ. He was the only Christian in his village but the people had been warmly responsive to his influence. He left Dr. Down's office not only with a new glass eye but also with an assortment of Sunday school pictures which he had promised his pupils to secure for them. Through this man and others like him the leaven of the gospel is spreading across the Garo hills.

With Rev. W. R. Hutton I visited the Mikir tribes who were formerly hill peoples. Predatory wild beasts and the loss of soil fertility through wasteful methods of cultivation forced most of the Mikirs down into the plains. These lands give a bare subsistence and the economic impoverishment reacts directly upon the life of the church. Mr. Hutton is trying to meet the problem of an untrained ministry and laity through his literature program. He publishes a monthly magazine designed for laymen and a

monthly magazine for pastors. The latter is designed to give the pastors practical help in their church work. Biblical expositions, sermon outlines, sermon illustrations, suggestions for church organization and administration, religious education materials and programs comprise the bulk of the material. This was one of the best pieces of work of this type that I saw anywhere. Such work should be extended.

After two days with the Christian schools in Jorhat, Rev. John Selander took me up the Broma-putra River to Sadiya, nestled in the foothills of the Himalaya Mountains, where our Assam mission was founded by Rev. Nathan Brown in 1836. (See page 530.) One day we spent in an Abor village located outside the "restricted territory". Because of government restrictions our missionary, Rev. Warren Vining, designated to the Abors, has thus far been unable to go into the area for work. This is tragic, for these people are anxious to have the gospel message. There are 200,000 Abors living in the hills beyond Sadiya. Efforts are being made to secure government permission to enter this area which can become one of the great areas of advance in the years ahead.

After an overnight stop in Jorhat, Dr. Earl Hunter, three Assamese and I made a trip into the Naga Hills. There I encountered my first so-called "jeepable road", a narrow, winding, very steep path cut out of the side of the mountain. Four-wheel drive and compound low gear were necessities most of the way. But the trip was worth the dangers and hardships. What a thrill



LEFT: Two Christian laymen examining an old head-hunting knife. **CENTER:** Missionaries Dick and Ann Beers discussing youth plans with two Assamese youth leaders. **RIGHT:** Major Kating points out to missionaries John Anderson and Frank Curry the site of the new Baptist church in Imphal, Manipur State, Assam



LEFT: Two Christian girls from the Mikir tribe; CENTER: A Hindu holy man, photographed by Dr. Skoglund at Sibsagor; RIGHT: A Bible woman teaching a boy patient in the Baptist mission hospital at Gaubati

it was to speak to the congregations of 700 to 900 Nagas, dressed in their colorful robes, the men with their mush-bowl haircuts and the women gaily decked in their bright jewelry and immense crystal earrings, and to hear their large choirs singing great Christmas music in perfect harmony. It was heartening to hear of the great advances which have been made in two generations of missionary work. It was exhilarating to meet the delegations coming from tribes who still cut off the heads of enemies (during the week before I arrived 100 heads had been taken less than 20 miles from our station at Impur), to hear their pleas for missionaries, pastors, and teachers, and to realize that among these head-hunters waits our greatest opportunity for Baptist mission advance in this generation. Yet this brought its heartaches too, for I had to say to the Nagas that our resources are limited and that even though the fields are white unto the harvest, the laborers are few. I encouraged them to pray the Lord of the harvest to send forth reapers, and *I promised them that I would present this need to our people at home.* I am doing so. And I told them it was my faith that American Baptists would respond to this great opportunity.

At the new station of Aizuto, the new mission bungalow was still being built, but the Bengt Andersons had managed to make a two-room temporary structure into a home. Visiting them was a delightful experience, especially with the traditional Swedish food which Mrs. Anderson managed to bring forth from Naga Hills ingredients. After an all-day meeting with the

Sema church council, Rev. Howard Houston and I drove by jeep to Wokha, our second "new" station in the Naga Hills. At one village, I had my most unusual experience of interpretation. No one in the village knew English. The people were a Sema group and Mr. Houston speaks Lhota. So I spoke in English; Mr. Houston translated into Lhota; his cook translated into Assamese, and one of the church leaders translated from Assamese into Sema. I was not quite sure how my words came through such a devious channel.

On the tour of Manipur State, Dr. Frank Curry was my chauffeur. He has succeeded in renovating the leper colony at Kangpokip and has been asked by the government to take care of all the lepers in Manipur. This should provide an excellent opportunity for Christian service. In addition, he is opening the small hospital formerly under the direction of Dr. Jonas Ahlquist.

Until recently, Manipur State has been hostile to Christian work, but now two of the Cabinet ministers are Christians, and 38 of the members of the Legislative Assembly are Christians. Within a short time the attitude has changed from hostility to friendliness. We had a student meeting in Imphal attended by over 350 students. After the meeting, the students paraded through the main streets of the town, singing Christian hymns. As recently as a year ago, such a demonstration would have been forbidden and the leaders imprisoned. Now the government has granted a site for a church next to the campus of the new college. I had an inter-

view with the Chief Minister. Even though he is a Hindu, he seemed very friendly to our work.

After a brief visit in Golaghat, I attended the Annual Missionary Conference at Jorhat. I lived on the Jorhat Christian Hospital Compound and had the opportunity of observing at first hand one of the finest of our medical projects. Under the leadership of Dr. and Mrs. O. W. Hasselblad and Miss Elmira Eastlund, this hospital has had a remarkable development. The physical plant and equipment have been greatly increased during the years since the war. The main hospital unit has been doubled in size, a tuberculosis sanatorium (one of the finest in India) has just been completed, and a chapel for daily services has recently been dedicated. I left Jorhat by a freight plane (along with a cargo of oranges) for Calcutta. The two and a half hour trip was quite a contrast to the two-day trip up by train.

As I look back over my visit to Assam, I am grateful for the good work which is being done in education, medicine, and in evangelism. The need is far greater than the personnel, resources, or institutions which we have provided. This is especially true in evangelism and in the training of leadership to lead in the establishment of church life. The major problem, especially in evangelistic work, is inadequate missionary personnel to meet the ever-growing opportunities, particularly among the hill peoples of Assam. For example, at our station in Impur we have at present one missionary, Dr. C. E. Hunter, who is supposed to give guidance to over 20,000 Christians. Facing this one missionary, already far overworked, is the greatest opportunity for evangelism anywhere in the world today. Within two days' journey of Impur, there are some 250,000 people living. Delegation after delegation from these people came to me saying, "Please send us help. Our people want to become Christians. Yet how can we become Christians unless someone comes to teach us?" Our missionary in his annual report writes, "The whole tribal area is awakening to the possibility of a new life which has been seen in the civilization around about them, and particularly in the higher, more abundant life of the Christian

Nagas. To us and to the Christians of Assam they not only call, 'Come over and help us,' but one important non-Christian Naga government official stated that if his people (the Konyaks) are not reached by our mission so that they become Christians, they will welcome any other religious group which will give them attention, education or medical aid. We face an unparalleled challenge to designate a new missionary family to this area and occupy a compound which the people are pressing on us as a gift. Early in January, 1949, Dr. Cook and I held a Bible Class for the Konyaks in Wanching, where princes, headmen, and other leaders, both Christian and non-Christian, appealed and pressed with an intense earnestness for a missionary family and a full-fledged worker among them. In that village, more than 100 decided for Christ while we were there."

This is but one tribe. The same report could be given for the others. In this area alone, with adequate staff, Northern Baptists could have within the next 25 years the privilege of leading 150,000 people to Christ. The same opportunity exists in the Kohima area. At present we have one missionary in that great field. Yet, there are more than 150,000 people. To be true to our calling, we should immediately establish two additional stations. Other missions are beginning to look covetously upon these areas. The Roman Catholics already have three missionaries in Kohima. The Seventh Day Adventists have been sending representatives into these areas. And the Hindus are looking upon the hill peoples as a special missionary responsibility.

What is going to be our answer to these calls? Are we going to enter now, while the door stands wide ajar and these friends are calling to us, saying "It is you we want. We do not want to introduce religious divisions into the hills, but if you do not come we must turn to others who *will* come." Certainly we need to do much more in Assam than we have ever done before. We cannot wait too long, for if we do, others will enter the doors which are open to us, and they may then close them forever to us.

"Behold, *now* is the accepted time; behold, *now* is the day of salvation." *II Corinthians 6:2.*



PERSONALITIES

► THE BOARD OF TRUSTEES of Franklin College has announced the election of Rev. Harold Wellington Richardson, Minister of the First Baptist Church of Jackson, Mich., as its 10th President. He succeeds Dr. William Gear Spencer who retired in January, 1948, because of ill health resulting from a serious automobile accident. Mr. Richardson is a graduate of Bates College and of the Colgate Rochester Divinity School. He holds a Master of Arts degree from the University of Michigan and has completed his residence work leading to the Ph.D. degree. In April the University of Michigan appointed him the Burke Aaron Hinsdale Scholar, an award given only for unusual academic proficiency and high professional ideals. Mr. Richardson has been a member of the Michigan Baptist State Convention Executive Committee for three years and chairman of its committee on higher education. Prior to his pastorate at Jackson he was pastor at Port Huron, Mich., and at Herkimer, N. Y. The new President began his duties on September 10th with the opening of the fall semester.

► NEW MISSIONARIES TO PUERTO RICO include Mr. and Mrs. Leonard D. Wilson who arrived with the opening of the fall term at Barranquitas Academy and joined the school faculty. During his course at Sioux Falls College and at the University of South Dakota he specialized in teaching. He also studied at Central Baptist Theological Seminary, Kansas City, Kan.

► DR. FRANK CURRY, medical missionary in Manipur State, Assam, reports that his hospital is the only institution in the entire Manipur State that possesses a



Harold Wellington Richardson

water distiller. It is necessary for supplying the distilled water used in intravenous fluids that are injected into patients. When other residents of Manipur State need distilled water they are obliged to send to Calcutta for it at a cost of 32 cents a pint.

► A DELAYED LETTER from Missionary Clarence G. Vichert of Chengtu, West China, delayed in transit because of present disturbed conditions in China, reported that on Easter Sunday he had the privilege of baptizing and welcoming into the membership of the Chengtu Baptist Church, 49 new Christians, of whom more than half were students at West China Union University.

► MISS GERTRUDE E. RYDER who left Japan nine years ago after 33 years in missionary service under the Woman's Foreign Mission Board, recently celebrated her 75th birthday. An unexpected tribute to crown her happiness came from Japan in the form of a lovely letter from 27 people who had gathered at a birthday party in Miss Ryder's honor in Tokyo six days before

in order to allow adequate time to send the letter by airmail and have it reach her exactly on her birthday. Some 40 girls who could attend the party sent their names and congratulations also. Miss Ryder is now living at Hasseltine House, Newton Center, Mass.

► DURING LAST SPRING'S evangelistic tour of the churches on the Podili field in South India, Missionary T. V. Witter spent 56 days and nights on tour, worked intensively in 19 organized independent Baptist churches, and visited 23 unorganized churches, a total of 42 churches. He baptized 238 converts and preached to crowds of people in numerous villages.

► NEW CHAIRMAN of the Board of Managers of the American Baptist Home Mission Society who was elected at the meeting September 21, 1949 is Dr. Warner R. Cole, Pastor of the Covenant Baptist Church, Detroit, Michigan. He has been a member of the Board for the past five years and has served on the Committee on City Work and the Committees on Evangelism and Latin America. Dr. Cole is president of the Minister's Council of the Northern Baptist Convention and was the preacher of the Convention Sermon at San Francisco last May. He succeeds Mr. Theodore B. Clausen (*See MISSIONS, October, 1949, pages 472-425*) who resigned from the Board in order to accept the position as co-director of the Rural Church Center at Wisconsin, where he will be associated with Dr. Mark Rich of the Town and Country Department.

► AN UNUSUAL ASSIGNMENT for a woman missionary was that undertaken by Miss Alice M. Giffin of the Girls' School in Meih sien, (Continued on page 573)

Thanksgiving Day

We Give Thee Thanks

By THOMAS CURTIS CLARK

Not for our lands, our wide-flung prairie wealth,
Our mighty rivers born of friendly spring.
Our inland seas, our mountains proud and high,
Forests and orchards richly blossoming;
Not for these, Lord, our deepest thanks are said
As, humbly glad, we hail this day serene;
Not for these most, dear Father of our lives,
But for the love that in all things is seen.

We thank Thee not for prestige born of war,
For dauntless navies built for battle stress;
Nor would we boast of armies massed for strife;
These all are vain, O Lord of kindliness.
What need have we of swords and bayonets,
Of mighty cannon belching poisoned flame!
O, woo us from the pagan love of these
Lest we again defile Thy sacred name.

We thank Thee, Lord, on this recurring day,
For liberty to worship as we will;
We thank Thee for the hero souls of old
Who dared wild seas their mission to fulfill.
O, gird our hearts with stalwart faith in good,
Give us new trust in Thy providing hand,
And may a spirit born of brotherhood
Inspire our hearts and bless our native land.

Thanksgiving Day Scripture

I will give thanks unto thee, O Lord, among the peoples; and I will sing praises unto thee among the nations. For thy loving kindness is great above the heavens; and thy truth reacheth unto the skies.—*Psalms 108; 3-4*

Be filled with the Spirit; speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; giving thanks always for all things in the name of our Lord Jesus Christ.—*Ephesians 5; 18-20*

A Prayer of Thanksgiving

ETERNAL GOD, who hast been our dwelling place in all generations, unto Thee we lift our hearts in gratitude and praise.

We thank Thee for life and all that supports it.
We thank Thee for those who came before us whose vision of Thee has lighted our path and whose service to Thee is become our heritage.

We thank Thee for friends who kindle our minds and warm our hearts, for those near to us and dear who share

our sorrows, whose love never fails, and by whose coming our lives have been gladdened and enriched.

We thank Thee that Thou hast made us so that we cannot rest until we rest in Thee.

We thank Thee for Thy inestimable gift of Jesus Christ our Lord, and for the Church through which He carries on His work for our salvation.

We thank Thee for the great hope Thou hast set before us that Thy kingdom shall come on earth.

O God most merciful and gracious, we praise Thee, we bless Thee, we worship Thee, we give thanks unto Thee for Thy great goodness, and into Thy hands we commend our spirits. We offer and present unto Thee ourselves, our souls and bodies, beseeching Thee to grant that we may be used of Thee to lighten the darkness, to relieve the suffering, and to improve the conditions of the world.

Look with Thy compassion upon all men everywhere, and most especially upon them that are in greatest need; that, putting their trust in Thee, they may have faith to uphold them and strength to sustain them, through Jesus Christ, our Lord, Amen.—REV. ERNEST FREMONT TITTLE, pastor of the First Methodist Church, Evanston, Ill., who died August 30, 1949.

From *A Symphony of Prayer*, compiled by HERBERT HEWITT STROUP, published by the Judson Press, and reprinted by permission.

Thanksgiving Day Thoughts

IN THIS THANKSGIVING SEASON, as in every day to come, we ought to bow our heads and our hearts in repentance for our sins. America, like her sister nations, has too much taken for granted the goodness of the Lord. Out of the irreverent use of His gifts for satisfying our selfish sense of national superiority have sprung the hatreds, the sorrows and the tears of our time.—FRED D. WENTZEL in *The Messenger*.



AS AMERICANS ARE AGAIN PRIVILEGED to join in a day of thanksgiving, they should let their thoughts run in two directions. Loud should be their praise to God for His many blessings. Strong should be their determination to become mediums through which these blessings may be shared around the world.—JOHN JETER HURT, JR., in *The Christian Index*.



THANKSGIVING IS ESSENTIALLY A SPIRITUAL GRACE. It is an emotion closely allied to faith. The thankfulness of the irreligious man centers in the temporal order and is consequently fitful, conditional, tenta-

tive. The thankfulness of the religious man is centered in the eternal order and is consequently steady, imperturbable. The self-centered man is thankful when his personal wants and ambitions are reasonably well satisfied and when he experiences no fundamental frustration in regard to his personal plans. The God-centered man is satisfied and thankful when he knows that his life is related to the purposes of his Maker, Redeemer, and Friend.—THOMAS B. McDORMAND in *The Canadian Baptist*.



THANKSGIVING DAY IS AN INSTITUTION which seeks to blend the spiritual with the national. But its peculiar origin is not American. Godly people in all

ages and places have been thankful. Real gratitude is in some sense the evidence of true religion. It is born out of an awareness of man's uttermost need and God's infinite grace, and it is nurtured in hearts that love Him. It dies when and where men think more of gifts than of the Giver and where they glut themselves with things without seeming to realize who gave them, or caring to know Him. Such was the judgment on Israel in Hosea's time when God said, "For she did not know that I gave her the grain and the new wine and the oil and multiplied unto her silver and gold which they used for Baal." And so today men continue to take the gifts of God and use them for Baal.—LOUIS BENES, JR., in *The Church Herald*.



Bringing Our Tributes in Grateful Devotion

A Thanksgiving Day Meditation by the President of the Northern Baptist Convention

By MRS. HOWARD G. COLWELL



ONE beautiful sunny afternoon in Amsterdam, Holland, in September, 1948, the World Council of Churches adjourned its session in order to permit delegates to witness a pageant depicting the 50 years of the reign of Queen Wilhelmina. I found myself among thousands of Dutch people gathered at the Olympic Stadium. In her carriage drawn by splendid, beautifully ca-

parisoned horses, the much loved queen arrived and took her place in the royal box surrounded by her cheering people. There was a sudden hush of expectancy, and then came music a capella as many voices sang the familiar Nederlands melody, more than 300 years old.

I did not understand the Dutch words the people sang, but the loved English words to that melody sang in my own mind and heart that day, and for the moment transported me back to the United States.

We praise thee O God, our Redeemer, Creator,
In grateful devotion our tribute we bring.
We lay it before thee, we kneel and adore thee
We bless thy holy name, glad praises we sing.

In my imagination I could see and hear the American people singing in their churches on Thanksgiving Day with children's and parents' voices in adoration, singing with cheerful and thankful hearts.

With voices united our praises we offer,
To thee, great Jehovah, glad anthems we raise.
Thy strong arm will guide us, our God is beside us.
To thee, our great Redeemer, forever be praise.

Thanksgiving Day is an American holiday. It celebrates no military victory, "but just the simple, the true, the good things that come to us out of the soil, that we draw out of the soil, that God with his rain and his sun helps us to draw". Praise and worship are an integral part of this day. It is a day for families to be together, to bring to mind loved incidents, to hear again the voice of the father or grandfather thanking God for all his "manifold blessings toward us", to hear the children sing "God is great and God is good, and we thank him for our food."

Henry Ward Beecher once said, "Pride slays thanksgiving, but a humble mind is the soil out of which thanks naturally grow." Our people of the United States are sometimes accused of an overweening pride. Surely no Christian American would ever feel that our country is getting preferential

treatment from God because she deserves it. Whatever pride we may have in our country can be justified only as the United States serves the family of nations, and we are thankful because she can serve. The word humility comes from a root that means ground. The humble person is down low where the lifting is most needed. So must it be with a humble nation.

Gratitude always calls for action. The old song, "Look all around you, find someone in need. Help somebody to-day", has special significance in a true

observance of Thanksgiving Day. Perhaps it will be an extra gift to our World Mission. It may be a contact with that neighbor who has needed our help and encouragement. It may be some extra Care Packages sent on their way to places of need. It may be the carrying through of plans to have some Displaced Person or Family find a home in our neighborhood.

O give thanks unto the Lord, for he is good.
His mercy endureth forever,
And his faithfulness to all generations.



Reminiscent of a wartime Thanksgiving Day is this picture at an Army camp as the soldiers bow to express "thanks" for their Thanksgiving Day dinner

Giving An Old Term New Meaning

A MESSAGE FROM THE CHAIRMAN OF THE COMMITTEE ON STEWARDSHIP ADVANCE

Dear Fellow Baptists:

THROUGH the cooperation of MISSIONS the Committee on Stewardship Advance presents to you the subject of Christian Stewardship.

Every American Baptist rejoiced when it was announced in May, 1947, that the huge goal of the World Mission Crusade had been so generously oversubscribed. This showed that our denomination was moving forward. During the past two years the pace has been quickened through the Crusade for Christ through Evangelism and many churches have been spiritually revived.

During the current year 1949-1950 the churches are giving special attention to Christian Stewardship which involves all of life. We seek to have an old term take on new meaning for the members of our churches. You have given loyally of your devotion, time, and effort to carry forward the World Mission Crusade and the Crusade for Christ through Evangelism. The Committee on Stewardship Advance therefore bespeaks your continued loyal cooperation as our churches present the stewardship claims of Christ to our people.

May God richly bless and reward your efforts.

SHIELDS T. HARDIN, *Chairman*

Order Instead of Disorder in Human Life

By FRANCIS C. STIFLER

THE first thing that the Bible tells us about God is that He brought order out of chaos. In what infinite refinements God created order, the scientists have been showing us during the last few years. We are now told that the infinitesimal atom operates much the same as our solar system, and that it may be that our solar system is really only an atom in God's limitless and orderly universe.



ABOVE: A charming Baptist usherette at the San Francisco Convention passing out the Stewardship Advance buttons. LEFT: Area Directors and Chairmen of the Stewardship Advance Program who attended the Stewardship Training Conference at Green Lake, July 24-27, 1949

When God breathed His spirit into man, the love of good order came to us with it. Men at their best have a passion for order. They agree with Pope that "order is heaven's first law." We devise calendars and clocks so that we can put time in order. We devise rulers and sextants so that we can put space in order. We insist on that books in the library shall be in their places, that ideas shall follow as they should for clarity, and that wealth shall be properly accounted for.

In its meaning—the word order has always the upward pull. We use it to mean conformity to law and decorum. We use it to mean freedom from disturbance. It points toward tranquillity and public quiet, the rule of law and proper authority. When things are right, we say they are in order; when wrong, they are out of order.

Multitudes of people find themselves in urgent need of order in their lives. This article offers three suggestions as to how this may be achieved.

By contrast, disorder, which is order in the reverse, has come to have the most offensive connotations. A person arraigned for disorderly conduct is one who has violated the public peace, or morals, or safety. We all understand when a disorderly house is mentioned.

Most people who attend church and have their names on its rolls keep their affairs in order above the average. They keep the peace, maintain their homes unbroken, pay their debts, vote, obey the law. This much certainly can be

said of the average church member. He conforms to heaven's first law much better than his unchurched neighbor.

But when it comes to those things wherein the follower of Christ is expected to differ fundamentally from his neighbor, the weakness of the church lies in the failure of its members to put their spiritual lives in order. Many nominal Christians are so unaware of this that they resent the accusation. If they refrain from grosser sins, go to church with fair regularity, send their children to Sunday school, make a pledge to the church's support and pay it, do their duty as a citizen and a neighbor—is not their spiritual life in order? Probably not. This is not the way men and women succeed in playing golf or in raising roses or tomatoes. When a family is planning a motor tour they do not do it indifferently. They get road maps. With pad and pencil at hand they note down mileages, points where they might make the wrong turn, where the best places to eat and spend the night are located, the approximate time required to get from point to point, where they should stop to view the scenery, and all the rest. They make sure that the tires are in good shape, the tools are accessible in case of trouble, and the mercurochrome in the first-aid kit is fresh. They overlook no detail to put themselves in order for their journey.

The spiritual life of the average church member is something quite different. By contrast it is indifferent. The Bible is the church members' road map, but the average church member never studies it. He seldom even looks at it. He goes to church when it is convenient. He is too busy to take an office in the church and especially to assume any duties that would keep him home regularly on nice weekends. When the canvasser comes around he makes a pledge of perhaps a dollar or two a week, which is only a fraction of what he spends for non-essentials for his own enjoyment. Between Sundays he scarcely thinks of the church or his responsibility, as a Christian. He is a friendly sort of chap, but he never dreams of befriending some poor sinner who desperately needs it. He would rather chum around with his cronies. He has leisure time—as most Americans do, but he uses it in his own selfish interests—reasoning to him-

self, or rationalizing to you, if you challenge him, that his daily work is very exciting and he must completely relax. Others may be the do-gooders. Not he.

Have I drawn a harshly unfair picture of the average church member? It would seem not when the statistics reveal that less than one-third of the people who belong to our churches regularly attend worship, that less than half of them give anything at all to the church's local support, and that only a third of them give anything to missions and benevolences. *The weakness of our churches lies in the majority of our members who have never put their spiritual lives in order.*

By contrast let us look at the man whose spiritual life has been put in order. He runs his life as he does his business. His spiritual responsibilities are never very far from his thoughts. He delights to live with them that he may succeed for Christ, just as he does with his business that it may prosper. One thinks of Paul the Apostle. It is impossible that the tents he made were not the best, for he believed in putting life in all its aspects in the best of order.

For the ordering of his spiritual life, a man has three things within his reach: (1) he has time, as it flies by; (2) he has peculiar abilities that make him useful in his own way; and (3) he has property which his industry and thrift or other circumstances have accumulated for him. They are the same three things he uses in his business. How shall he use them for God?

It is a well-known fact that the men who are busiest in their workaday life are the men who in their churches give the most of themselves. And they are not by any means always the wealthier men who can command others to do much of their office or shop work for them, and thereby release time for church work. They are men who, like the family with the road map, have sat down and studied the road they are to travel. Every strong church has a few such men and women. I say strong church, for no church can be strong without these faithful stewards somewhere in its ranks.

The first resource in a man's life is time. Here is a man who looks at his week. It has 168 hours in it, 56 of which he spends in sleep. The remaining 112 hours are under his control. Probably 40

or more are regularly given to his daily work. A few hours are needed for eating, dressing, and in going from place to place. But surely 10 or 12 of those non-work hours each week could be given consciously to his Lord. To do so is certainly the first step in putting his spiritual life in order. What he shall do with these hours, he must make a matter of study. Some of them should be given to worship, public and private, some certainly to Bible study, some to the encouragement of younger and immature fellow pilgrims on the way of life, and surely a few hours to some personal evangelistic endeavor with those who sit in moral need and spiritual darkness.

The second resource for the putting of life in order is a man's talents. In an active church there are so great a variety of services to be rendered that no faithful steward need remain idle because of lack of skill. One of the factors that makes the church as invincible as it is lies just here. Every member can function somewhere. What is more wholesome for any church life than to see the artisans in the membership—carpenters, masons, painters, plumbers, electricians, steam fitters—turn to and build or renovate their property. In a church of which I was once pastor, a consecrated advertising writer over a period of years gave time on Saturdays to compose copy for a full page church advertisement for the community. There are friendly men whose skill at meeting strangers at the door may make an immeasurable contribution to the church's life. There are men whose souls are filled with music which may be offered in praise to God. There are still other men who may guide the business affairs of the church. There are many women who can plan meals, decorate tables, call on the sick; but why elaborate? It is a matter of putting one's life in order by the dedication of a fair share of one's gifts to the work of the Lord. Every Christian should make a study of his own capabilities. In many instances he may not think them very useful, but, dedicated to the Lord they may take on transforming power.

And finally a man has his property, which may be used to put his life in order. In our American economy, for most of us, this means money. Just as the love of hoarding money and spending it selfishly is the root of all evil, so the dedicating of money in reasonable generosity to the work of Christ is the fountain of most of the strength of our churches. With almost mathematical accuracy it may be said that those church members who make a habit of giving proportionately not less than a tenth of their incomes to the work of Christ are not only the happiest people in the church, but also the most trusted, most useful and, indeed, usually the most solvent in their own affairs.

It was a favorite pastime of mine when I was a pastor to sit down and figure from such data as I had what the tithing capacity of my church would be. *It was always from five to eight times the actual record of the church's giving!* Then I would think of the promises of God to faithful stewards, and I would picture the expanded program the church could have, with adequate help for the Sunday school and the pastor and the sexton, with better equipment, but, most of all, with thousands instead of hundreds of dollars for the spiritual needs on mission lands and among missionary causes at home. And I would think of my people themselves, so many of them anxious and frustrated, fearing the coming of that rainy day, hoarding their resources instead of risking them for God. I knew they would be happier people if they put their money affairs in order. They would be happier not only because they would see the church's life prospering, but happier themselves because they would sense their own partnership with God.

In our denominational program, STEWARDSHIP ADVANCE, we are going to help multitudes of our people to put their lives in order by making an adequate study of how they may devote a carefully estimated generous amount of their time, their capacities, and their property to the Lord who gave them all they have and are, and so to test Him to see if the promises He makes throughout His Word will not be kept.



N FROM THE E WORLD OF W MISSIONS S

A Monthly Digest from Letters and Reports of Field Correspondents

The End of Civil War in Burma Not Yet in Sight

A vivid portrayal of the civil war turmoil and distress that still prevail in Burma

By GUSTAF A. SWORD

THE editorial in MISSIONS, entitled, "The End of Civil War in the Land of Adoniram Judson", seems too optimistic and somewhat premature. We in Burma are painfully aware that the end of the civil war is not yet. There is severe fighting still going on. The standstill of all surface transportation is a constant reminder of the fact that we are living in a land of insurrection. The only possible way of travel is by air and this is very limited because of the few planes. Train and boat service have been suspended because large areas of Burma are in the hands of the insurgents. As yet there is no end to the civil war in Burma.

The Burmese communists and not the Karens started the insurrection, by organizing bands who at first were mainly interested in sabotage and plunder, destroying bridges and tearing up the rails, firing at trains and river steamers, and in general disrupting transportation and thus embarrassing the Government. As the Communists grew in number and gained new converts, many of whom came with supplies of guns and ammunition, they were able to contest the authority of the Government and in some areas they gained control. Then other armed groups such as the White Band People's Volunteer Organization and the Yellow Band members of the same group

took up arms, in some areas fighting for the Government while in other areas fighting against.

The Karens stayed clear of all fighting until last February when the Government demanded that they should surrender their arms, which they refused to do and met force with force. Thus the Karens also became classified as insurgents. The Karens are asking for an autonomous state of their own within the Union of Burma. The Government had agreed to this even before the Karen uprising, but to date no such state has been established, due largely to the difficulty of fixing the boundaries.

The Karens did capture Mandalay and Maymyo and Thaton, but the Government troops have now recaptured these cities with the surrounding areas. The Karens still hold Toungoo and the Karenni Hills in Central Burma and certain pockets in the Delta, but it is quite clear that the Karens are gradually losing ground. The Communists, however, are gaining in strength.

In all this turmoil we have thousands of unfortunate refugees in Rangoon and other towns who have lost their homes and all and have now come for help and protection. Many of these are Christians. Some of our greatest mission stations have been totally destroyed. That is true of Bassein and Maubin. Bassein is reputed to be the largest mission station in the world. Before the rebellion there were

more than 30,000 baptised church members. The Christians in these stations are now scattered. The mission property in the Bassein, Maubin, and Insein which would cost more than \$750,000 to replace, has been destroyed.

This is our loss so far and the end of the war and the destruction is not yet. Only today I heard of a group of 50 Christians and a pastor who have been killed. Also we read of Buddhist monks who have been shot. Even if Burma should regain peace within a few months it will be many a month before bridges and roads will be rebuilt, buildings reconstructed, confidence restored, and law established, so that people can again travel and attend to their duties in peace.

Our Christians in Burma suffered much during the war and under the Japanese regime, but the present suffering caused by racial hatred and mistrust and general lawlessness, is far greater than anything experienced during the war. Burma needs America's help and your prayers as never before.

An Invasion of Bacone College By Kansas Baptist Women

By R. DEAN GOODWIN

AT LAST summer's Missionary House Party on the campus of Bacone College, more than 200 Baptist women of Kansas attended a refreshing and soul lifting conference. Many of them were housed in Secajawea Hall, the oldest building on the Bacone campus. This ancient structure is the girl students' dormitory. The Kansas women became so distressed at the the disreputable condition of the

rooms and accommodations, one should say lack of accommodations, that they resolved to do something about it all.

Being women of vision and will power, they have done more than merely resolve. The Chickaskia Association, for instance, is refurbishing the entire third floor. They have sent paint, furniture and fixtures, but more than that they sent a delegation to do the work.

Mrs. A. W. Lee, wife of the pastor at Norwich, Kans., has been the dynamic "little corporal" who has furnished the transportation as well as inspiration and leadership for this project. She has driven three different groups over 1800 miles of interstate roads to make sure the work did not stop. In the process she burned out one motor and ruined several tires, but that did not stop the radiant smile and tireless little leader from her task.

Throughout the torrid summer days, Mrs. Lee and her right hand helper, Miss Phyllis Scott, from Argonia, have worked long days and late into the nights to bring a new look to old "Sac." Others who have helped are Mrs. Howard Brewer of Milton, Kans.; Mrs. Joseph Sneeringer, Conway Springs, Kans.; and Rev. Harold Trevolt of Conway Springs, Kans.

Other Kansas groups are furnishing much needed tableware for our Home Economics Department.

The state missionary president, Mrs. Rebah Birdsall, has encouraged the various organizations of Kansas to save coupons from Gold Medal flour in order to secure silverware.

Many Kansas churches have written about the possibilities of "adopting" various students and then "leasing" one of the rooms in the old dormitory for their adopted daughter to live in. When a group leases a room they visit it and put it into first class condition.

A splendid program of missionary education is thus planned for the future. As adopted students spend weekends in the home of their foster group they will be carrying the evidence of Christian education to the people that sup-

port such education. Churches will be urged to send delegations to Bacone to visit their adopted daughters at school.

Thus, Kansas Baptist women invaded Bacone College. Those who have been inspired by their conquest could pray for similar invasion from every state in the great Northern Baptist Convention. If people see what is being done at Bacone College and see what is needed, there will be no lack again.

Distinguished German Baptist Honored by Sioux Falls College

At the tri-ennial meeting of The North American Baptist General Conference, formerly known as The German Baptist Conference of the United States and Canada, one of the colorful and inspiring program features, with the traditional academic procession, was a special convocation by Sioux Falls College in which the honorary degree of Doctor of Divinity was conferred on Rev. Jakob Meister of Berlin, Germany. The citation, presented by Dr. Frank H. Woyke, Executive Secretary of the Conference was as follows: "Mr. President, I have the honor to present the Reverend Jakob Meister, Director of the Bethel Deaconess Home of Berlin, Germany; Execu-



ABOVE: Kansas Baptist women at their house party at Bacone College. Apparently this is a happy crowd of femininity. CENTER: Five women renovating a dormitory room, Mrs. A. W. Lee, Mrs. F. W. Thompson, Mrs. Howard Brewer, Mrs. Joseph Sneeringer, Miss Phyllis Scott

live Secretary of the Baptist Churches of the Eastern Zone of Germany; President of the Baptist Union of all of Germany; a member of the Executive Committee of the Baptist World Alliance; and at the present time an ambassador of good will strengthening the bonds of love and fellowship between the Baptists of Germany and of America, to receive at your hands the honorary degree of Doctor of Divinity. President Meister combines in his personality the Swiss spirit of democracy, the German concern for thoroughness and organizational efficiency, the American sense of the practical and the wise mind and heroic heart of a true Christian statesman." The degree was thereupon conferred by Dr. Ernest E. Smith, President of Sioux Falls College. Dr. Meister sailed back to Germany from New York on the S.S. *Queen Mary* on September 29th.

The conference was held in Sioux Falls, S. D., August 22-28, 1949. One of the important decisions reached there was the formal transfer of the theological seminary at Rochester, N. Y., heretofore maintained as the German Department of the Colgate-Rochester Divinity School, to Sioux Falls where a large tract of land has been secured for a campus. New buildings will immediately be erected. During the current academic year the seminary will be housed on the campus of Sioux Falls College. This new affiliation will be of immense reciprocal benefit to the college and to the theological seminary.

Communism or Christianity In Japan

*Impressions of a new missionary
on his first arrival in Japan*

By B. L. HINCHMAN

From the night of our first trip from Yokohama harbor to Tokyo we were made aware of the stricken condition of the Japanese people

Missionary Oddities

Number 29

UNWASHED CHINESE GRAPES

My Chinese host took me to his guest room. He served hot tea and watermelon seeds. I think that I shall never learn to crack watermelon seeds with my teeth. The Chinese can not only crack a seed with their teeth, but they also ferret out the meat with their tongues and spit the hull out quick as a flash.

Seeing my difficulty cracking seeds, the host went to his garden and cut a nice bunch of blue grapes for me! To eat unwashed fruit or vegetables in China is breaking the first rule of good health. Dysentery is a very common disease caused by eating unwashed food. What should I do? Refuse to eat unwashed grapes and insult my host? Never! I ate the grapes and hoped for only a mild case of dysentery! My Chinese evangelist suggested to the host that boiled water should be poured over the grapes. And I thought, "At last! I may limit the number of germs!"

So my host picked up a bowl and stepped out the back door where he proceeded to wash it in a muddy irrigation ditch. Just above this ditch was one of China's famous "open air toilets", as well as a general laundry. When the dish was sufficiently clean (?), it was wiped with a dust cloth!

At this point, I suggested that we continue eating the grapes as they were! I figured that a grape on a trellis could not be as contagious as a bowl washed in a ditch. The host readily complied and I continued munching unwashed grapes with gratitude—*Dean Kirkwood, Yaan, West China.*

still prevalent nearly four years after the end of the war. A great part of Tokyo still lies in ashes. These ashes are all too representative of the spirit of many of the people. Their nation is no longer the beautiful land of the past; their government has no real sovereignty; their religious beliefs have been uprooted; poverty and disease make life hard. Japan is truly a nation at the crossroads. It will never be the same again.

Immediately after the end of the war it was evident that Japan was more completely open to Christian missions than ever before in history. The churches are now full of young people. Already we have had some thrilling experiences preaching to and teaching some of these young Christians and inquirers. We are quite busy training young Sunday school teachers and preaching in the Fukagawa industrial section where one hundred thousand people were burned to death in one day of air raids. We find hungry hearts and minds everywhere, but especially among the youth of Japan.

The people of Japan are not only open to the gospel. They are listening to many things. The masses of the poor are turning more and more to Communism. The communists made tremendous gains in the recent election. It seems that Christianity has historically been a religion of the educated and wealthier classes of Japan. In this hour of heavy tax burden and poverty, the Communists tell the people that Christians are enemies of the poor and allies of the occupation forces. So the struggle is on for the soul of Japan. Will you not join us in prayer that in this crisis this great nation will turn to Christ. We are glad to be here in the midst of the battle, but how well we realize that only God can give the victory.—*B. L. Hinchman, Tokyo, Japan.*

MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*. In 1836 it became known as *The Baptist Missionary Magazine*. In 1910, with the absorption of *The Home Missions Monthly*, the name was changed to *MISSIONS*.

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NOVEMBER, 1949

No. 9

Transitory Thanksgiving Or Eternal Gratitude

IN the files of MISSIONS is a large picture. Featured in a New York City newspaper during the war, it shows an immense crowd at an outdoor Thanksgiving Day service in Washington Square Park. Ministers of several denominations participated. Russian and American music was sung by a choir from the Juillard School of Music. Sponsored by the Russian War Relief Agency, the service was held in order to thank God for Russian victories in the war.

How times have changed!

Today any American newspaper publishing such a picture would run the risk of classification as a subversive publication. Any minister participating in such a thanksgiving service would likely be branded as a communist or smeared as a "fellow traveler." Any throng of people who gathered at such a service could easily end the day as victims of mob violence like the people who went to Peekskill, N. Y. to hear Paul Robeson sing. Yet the incontestable fact remains that thousands, perhaps half a million American young men are walking the streets of the United States today alive and in good health because of the heroic sacrifice of life and treasure by the people of Russia in helping to

win the war against a certain Adolf Hitler. Do the American people no longer feel grateful to God for that? Has their gratitude, so eloquently and spectacularly voiced on that Thanksgiving Day service, been dissipated into the air? Has it been replaced by the current hysteria over communism and the mounting enmity against even the mention of the name of Soviet Russia?

This change in attitude towards Russia prompts the basic question that must always be associated with Thanksgiving Day. Is gratitude a temporary emotion or is it an abiding spirit? Are we grateful only when, if, and as something happens to us, or somebody does something to us or for us that is of benefit to us at the time? As soon as the benefit has been realized or we no longer have any use for it, does our sense of gratitude then take wings and fly away? Do we thank God while recovering from some dreadful, almost fatal illness and then when health has been fully restored, do we forget Him? In his first radiant enthusiasm of having found the meaning of faith in Christ and the joy of discipleship, the new Christian feels a deep sense of gratitude. How long does it remain as a glowing experience. How much does that temporary gratitude prompt an abiding support of those missionary agencies that seek to make that same faith in Christ available to all men everywhere?

Long ago the Psalmist differentiated between temporary thankfulness and abiding gratefulness when he warned the people of his time, "Bless the Lord, O my soul, and *forget not* all his benefits." Thanksgiving Day offers an opportunity to recognize the basic difference between transitory thanksgiving and eternal gratitude.

This Month's Election Day Politics And the Separation of Church and State

LAST month (See October issue, page 483), MISSIONS referred to the candidacy of Herbert H. Lehmann as United States Senator from New York and said, "It remains to be seen what will happen." After his nomination Mr. Lehmann announced that he is opposed to the Barden bill in Congress that would forbid government financial aid to sectarian parochial schools and is in favor of such aid, thus having public taxation support sectarian education. In

this he supports the position of New York City's Mayor O'Dwyer, candidate for re-election, who is an ardent Roman Catholic and naturally approves the support of parochial schools from public funds. Overnight there has thus been injected into New York politics on election day the Roman Catholic-Protestant controversy over the separation of church and state. Last summer this was dramatically highlighted by Cardinal Spellman's denunciation of Congressman Barden as a "bigot" because his bill would prevent the Roman Catholic Hierarchy from putting its hands into the public treasury. The controversy was further highlighted by the Cardinal's denunciation of Mrs. Franklin D. Roosevelt as being "anti-Catholic" and holding views "unworthy of an American mother," because she also objected to federal aid for sectarian schools. *In this controversy Mr. Lehmann had sided with Mrs. Roosevelt.* When the Governor of New York was informed of Mr. Lehmann's latest position he is reported to have said, "*What a switch!*" Democratic Chairman Paul Fitzpatrick, however, as reported in *The New York Times*, said that the controversy between the Cardinal and Mrs. Roosevelt had been straightened out and that *Mr. Lehmann would not lose any Roman Catholic votes.* Thousands of Protestant voters in New York are now caught in an embarrassing voting predicament. Their consciences must be their sole guide. Regardless of political party loyalty they would like to know why Mr. Lehmann switched, whether or not the Cardinal persuaded him, and what if any was the consideration. So MISSIONS repeats, "It remains to be seen what will happen", and again leaves it to the Baptist reader who is concerned over the historic Baptist principle of the separation of church and state, in the United States, in foreign mission lands, and everywhere on earth, to write his own editorial comment.

The Dictionary and the New Testament Agree On the Meaning of Stewardship

THE dictionary defines stewardship as, "the duty of dispensing as an accountable person." It defines steward as, "a person entrusted with estates or affairs not his own, hence, one who disburses for another." As in the parable

about the talents, the emphasis is on responsibility for property of which the steward is not the owner. The apostle Paul likewise recognized it when he wrote, "It is required in stewards that a man be found faithful."

Stewardship thus involves individual recognition that whether a man possesses property, talents, time, power, or influence, he is not the owner but the trustee. If he admits that God is the owner and that he is a trustee into whose hands these assets have temporarily been placed, then he accepts "the duty of dispensing as an accountable person" and "he disburses for another." Moreover, he sincerely tries to meet the standard that "a man be found faithful."

This principle applies to public life. Wherever a man serves in public office, it is society in general or a local community in particular that owns the office or the position in which he has temporarily been placed. Failure to acknowledge this principle leads to personal unfaithfulness and the absence of individual accountability with resulting civic and political corruption.

This principle likewise applies to individual life. "I will place no value on anything," said David Livingstone, "except in its relationship to the Kingdom of God."

The Northern Baptist Convention is this year promoting an extensive program known as STEWARDSHIP ADVANCE. (See pages 552-555). To be successful it must start with a personal acknowledgment that God is the owner and that the individual Baptist is a steward who dispenses as an accountable person and who meets the standard, "it is required in stewards that a man be found faithful." Until that is accepted, any stewardship program, any tithing scheme, any campaign for financial support for missionary and philanthropic causes will succeed only in part and only as a temporary response to agonizing appeals for sympathy or a temporary reaction to denunciations of the shamefulness of selfishness. More than a quarter of a century ago Dr. Frederick A. Agar, then Secretary of Stewardship, declared Christian Stewardship to be "the absolute acceptance of the Lordship of Christ with its consequent administration of the whole of life under the will of God as Owner and in partnership with Christ." That is as valid today as it was yesterday.

The Fifth Men and Missions Sunday Since the End of the War

WHETHER due to individual insight or committee wisdom, the theme each year for MEN AND MISSIONS SUNDAY has been extraordinarily timely and relevant to the then current world situation.

In 1945 the theme was, *Christian Missions and World Order*. At San Francisco the United Nations had just been organized. World order was humanity's universal demand and last hope.

In 1946 the theme was, *Missions or Munitions*. Realistically it challenged the world's refusal to disarm. Still in uniform were 24,000,000 men, the largest number in peacetime history.

In 1947 the theme was, *World Missions the Great Imperative*. Gigantic relief efforts were then appealing for support. The church needed this timely warning not to lose sight of her spiritual and redemptive message nor to forget the command of her Lord to go into all the world.

In 1948 the theme was, *Missions are Waiting and Christ Waits for Us*. In that pessimistic year of fear and international tensions, everywhere humanity yearned for hope and security, not realizing that only in Christ could they be found.

In 1949 (*this year*) the theme is, *Act Now for One World in Christ*. Again it is timely and urgent. On September 20th the United Nations opened its fourth session in a new spirit of harmony. World unity is possible. Yet something more than a U. N. charter is needed to achieve it. The Christian missionary still continues to be the herald of world unity in Christ.

Wise is the pastor who each year expounds the theme of MEN AND MISSIONS SUNDAY. Public spirited and globally alert are the laymen who sponsor its observance. Spiritually progressive and internationally minded and concerned is the church that recognizes the urgency of Christian missions in world order, supports the challenge of missions to munitions, senses the Christian imperative in world missions, sees the millions who wait for Christ while He waits for the church to achieve one world in Christ.

MEN AND MISSIONS SUNDAY falls on November 13th. See page 557 for an announcement about available material for your church.

Editorial ♦ Comment

♦ SOMETHING IN THE NATURE OF A JOURNALISTIC SCOOP was scored by MISSIONS in its September issue (pages 420-422) in publishing the article by Dr. A. F. Ufford on the 2500th anniversary of the birth of Confucius. Very few secular papers or magazines featured this significant event in the history of religion. One of the world's greatest newspapers, *The Manchester Guardian*, in its issue of September 8th published a full page article by Joseph Needham, F.R.S., on, "Confucius after 2500 Years," which the writer concluded with a solemn warning about the current drift of the Chinese people, heretofore followers of Confucius, who "are incorporating themselves in the Left Half of the World." In his own article (read



THE GREAT DELUSION

Number 165

THE NORONIC DISASTER

WHATEVER may finally be discovered to have been directly responsible for the fire on the S.S. Noronic in the harbor of Toronto, Can., during the night of September 18, 1949, in which more than 120 passengers lost their lives, one factor will likely be quickly whitewashed. It seems almost incredible that it was ever given publicity.

According to the story in *The New York Herald Tribune*, survivors were reported to have said that "the cruise from Detroit to Toronto had been a constant round of drinking parties and that many passengers died because they thought the fire alarm was simply the uproar from another liquor party." That was confirmed by a steward who is reported to have said, "There had been a large drinking party among the passengers and quite a number were intoxicated. The party had been going on for days and did not break up until one o'clock this morning."

When the American people were persuasively deluded 17 years ago into voting for the repeal of prohibition and the return of alcoholic beverages, the liquor traffic never included in its promises that more than 120 people would die in a ship's fire because those who were sober could not distinguish between a fire alarm siren and the noise from a liquor party and those who were drunk imagined that the people who shouted "fire" were as drunk as themselves.

The 120 dead Americans would gladly have exchanged 17 years more of prohibition for the horrible fate that befell them at Toronto.



it again) Dr. Ufford likewise sensed this insidious danger to humanity if communism instead of Christianity were to replace the religion of Confucius. Christian missions in China have been confronted with many challenges in the past, and with many a crisis, which in the Chinese idiography is pictured as "dangerous opportunity," but none has been comparable to this.

◆ WHEN THE NATIONAL HOME MISSIONS CONGRESS convenes in Columbus, Ohio, January 24-27, 1950, exactly 22 years will have passed since a similar conference but on a much smaller scale was held in Cleveland, Ohio, January 20-23, 1928. (See *MISSIONS*, March, 1928, pages 153-155). At its sessions in Columbus the Home Missions Congress will deal with the economic despair and the spiritual futility of modern life, will formulate plans and efforts for a fuller Christianization of America during the next decade, 1950-1960, will consider such current issues as human rights, secularism, the influence of militarism, and will study the needs of American minority groups, sharecroppers, migrants, Indians, Negroes, of specific home mission areas such as Puerto Rico, Alaska, the West Indies, and problems arising in the new housing and industrial developments across the United States. General theme of the Congress will be "Home Missions for a Christian World." It is spon-

sored by the Home Missions Council of North America whose 23 constituent denominations include Northern Baptists but not Southern Baptists, in contrast to the affiliation of the latter with the Foreign Missions Conference of North America. Present conditions in the United States emphasize the urgency of another congress on home missions.

◆ CARDINAL SPELLMAN seems to feel disposed to stigmatize as "bigot" anybody who disagrees with him. Just what is bigotry? During last summer's controversy between the Cardinal and Mrs. Franklin D. Roosevelt (See *MISSIONS*, October, 1949, page 480), over federal aid for parochial schools, Dr. Robert J. McCracken preached a sermon in New York's Riverside Church in which he said, "If because of religious and sectarian concern, Jews, Roman Catholics, and Protestants establish independent schools and control them, it is right and proper that they and not the government should meet the cost of their support." As reported in *The New York Times*, a spokesman for Cardinal Spellman said that the Cardinal had not seen or read Dr. McCracken's sermon, did not wish to have any of his remarks read to him, and had no comment about them. Is the Cardinal himself thus guilty of bigotry, or was this just simple, ordinary discourtesy from a Roman Catholic prelate toward a distinguished Baptist preacher?



THE LIBRARY

Reviews of Current Books and Announcements by Publishers

► BEHIND THE CURTAIN, by which is meant the so-called "Iron Curtain" of Europe which isolates the countries known as Russian satellites from the rest of Europe, by John Gunther, is the fifth in his remarkable series* of journalistic reports of various areas of the world. In this book he has again demonstrated that he is a master journalist, a keen observer, an experienced interviewer, a shrewd observer, and a brilliant interpreter of conditions and facts as he gath-

*The four previously published books were reviewed in *MISSIONS* as follows: *Inside Europe*, June, 1936, page 362; *Inside Asia*, October, 1939, page 482; *Inside Latin America*, March, 1942, page 164; *Inside U. S. A.*, Feb., 1948, page 100.

Call To Christian Action

By D. R. SHARPE

This book is an earnest, gripping appeal to Christians and the church to recover their mission to society. The author calls for a basically evangelistic program to meet the untouched needs of humanity buried under manifold social wrongs. Dr. Sharpe's analysis and challenge rings with authenticity and conviction.

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ered them on an amazing journey that took him and his wife into Italy, Yugoslavia, Greece, Turkey, Hungary, Czechoslovakia, Poland, Austria, Germany, France and England. While only four of these countries are under the control of Russia, and two of them partly so, what the author discovered there about standards of living, totalitarian systems, the men who rule the countries, and other conditions furnish the reader with an amazing picture of life in the world of communism. Vividly he describes the war devastation which even now is inconceivable to those who have seen only pictures of it. Who can

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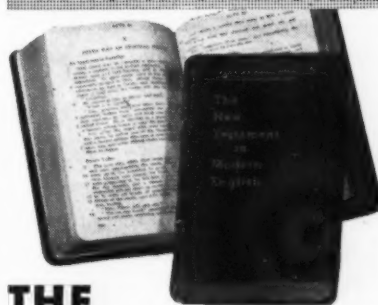
forget his estimate of the shattered
window glass in Budapest? "A
glass carpet half a mile wide could
be made from the smashed glass,
stretching clear across the United
States." Highly informing as well
as terrifying are his reports of in-
terviews with the men in key posi-
tions, most of them clever, ruth-
less, fanatical men who know what
they want for their countries and
how to get it. Their confidence is
most disturbing. "We do not need
a war," said one of them, "because
we will win anyway by the sheer
power of our communist ideas." In
these countries "the aggressive
militancy of some of our own
American officers," will not help to
undermine that confidence. It
comes as a shock to be told that
while Americans criticize Russia for
making puppets out of her satel-

lites, "Greece is just as com-
pletely an American puppet." The
author returned from Europe with
two convictions which should cause
every American some deep, heart-
searching concern. The first is that
*there will be no third war unless the
United States starts it!* "We will
never start a war," said a leading
communist in Hungary. If the
United States starts war, it will
end up in the position of France
after World War I and England
after World War II, exhausted,
bloodless, beaten even in victory.
Maybe the chief deterrent to an-
other war is that England is not so
eager to undergo the strain of a
third great victory." And this was
confirmed when he interviewed a
prominent Englishman in London
who said that the mass of English
labor would strike rather than
fight or support another war unless
it came by a direct, flagrant, overt
aggression against the British Isles
themselves. The second conviction
is that the future Europe is des-
tined to be socialist. Most of it is
socialist already. "Do not forget
that history is on our side," said
the top man in one of the coun-
tries Mr. Gunther visited. Occa-
sionally a book appears which
deserves the rating of not having
an uninteresting page. This is one
of them. For the reader who would
be informed about conditions and
trends in Europe and who feels the
need of an interpretative back-
ground against which to under-
stand the day to day news reports,
this book is indispensable. (Harper
and Brothers; 363 pages; \$5.00.)

► **Turns Again Home**, by *Everett
C. Herrick*, is a fascinating, inform-
ing and inspiring autobiography
that is written backwards. The
story begins with the author's
retirement from the presidency
of Andover-Newton Theological
School, then discusses, seriously
and humorously, the experience of

20 years as President of the Semi-
nary, giving special attention to
the merger of Andover Seminary
with Newton Theological Institu-
tion. Intimate glimpses are given
into life with the faculty and stu-
dents. Then moving back still
further in picturesque and grip-
ping style the autobiographer tells
of days in the pastorate at Fall
River, Mass., and Charlestown,
Mass., student life in seminary,
college, and academy, and he
closes with heart warming, remini-
scent thoughts of boyhood days in a
Maine parsonage. The magnani-
mous spirit, the discerning mind,
the refined character, the con-
secrated and bewitching personal-
ity, the congenial and sympathetic
attitude of Dr. Herrick are re-
vealed in this captivating book.
(Pilgrim Press; 201 pages; \$2.50.)

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► **GOD WAS IN CHRIST** by *D. M. Baillie*, Professor of Systematic Theology in the University of St. Andrews is an essay on Incarnation and Atonement. Continental theology has left behind the movement symbolized by the phrase, "the Jesus of history". But the new Christology will be built on the Jesus of history. Christology is identical with the question of the meaning of history and the answer to this question is that Christ is the centre of history. The author presents a Christ who was God incarnate, true God and true man. He holds that the Christian knowledge of God is inevitably expressed in trinitarian form. Divine forgiveness and a costly atonement are integral parts of the moral picture. (Charles Scribner's Sons; 213 pages; \$2.75.)

► **RESOURCES FOR WORSHIP**, by *A. C. Reid*, presents 50 brief, terse, inspirational five-minute talks that are scriptural and practical, creating a thoughtful atmosphere for worship and meditation. (Abingdon-Cokesbury; 154 pages; \$2.00.)

► **RELIGIOUS LIBERTY** by *Cecil Northcott* outlines in small scope the battle for religious freedom that is only half won. There is freedom of religion in Britain and America today, but not in Russia and the countries Russia controls, nor in Italy, Spain, Mexico, and the Latin American countries. Nor is it found in the Mohammedan world. Freedom to choose one's religion and to propagate it and teach it without let or hindrance is the crown of all the freedoms. This freedom was fought for in history by Socinians, Baptists, and philosophers like John Locke. The church as a whole has not always believed in it. Orthodox Islam is opposed to it today, as is Roman Catholicism in countries which are predominantly Roman Cath-



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olic. This book is a good discussion of the problem, but it is exceedingly British. Little attention is paid to the American contribution in the struggle to achieve religious liberty. The fact that Mr. Northcott is a secretary of the London Missionary Society makes for a very interesting section of the book—a discussion of problems bearing on the subject as seen through missionary eyes. The world needs an International Bill of Rights which will guarantee essential freedoms to every human being. Primary among those freedoms is not only toleration but full religious liberty. (Macmillan; 128 pages; \$2.00.)

► **JESUS AND THE DISINHERITED**, by *Howard Thurman*, a brilliant Negro minister, and co-pastor of the Church of the Fellowship of All Peoples at San Francisco, is a profound book,—keen in analysis, provocative in thought and challenging in spirit. It is directed to the oppressed and the oppressor, the bond and the free. With unprejudiced psychological insight, and with a deep understanding of human sorrows the author focuses the reader's attention on the motives that prompt the disinherited to employ certain receptive and revengeful methods, while at the same time he discloses the weakness in the strong that provoke such measures. Jesus is shown to be the true guide for humanity, as He Himself shared the life of a disinherited people. His "love-ethic" attitude calls upon all races to meet on a level that knows no caste or class segregation, but where all stand as human beings. There is inspiration and encouragement in this practical, timely and Christian book for not only the disinherited but anyone who seeks to discover inner strength for life's needs. (Abingdon-Cokesbury; 112 pages; \$1.25.)

► **THE THIRD STRIKE**, by *Jerry Gray*, is an alcoholic's brilliant self-analysis of his problem, written in a style that is picturesque, philosophical, fascinating and candid, leaving you disappointed that there is not more to read from the pen of this young man who took his own life at the age of 27. He tells of his fight with drink, attempted suicide, his interviews with psychiatrists, his short victories, his soliloquies. One wonders why the miracle did not happen that he hoped would take place in his life to transform him. (Abingdon-Cokesbury; 59 pages; \$1.00.)

Books Received

THE MAN FROM NAZARETH, as His contemporaries saw Him, by *Harry Emerson Fosdick*, Harper and Brothers, 282 pages, \$3.00.

UNITED STATES RELATIONS WITH CHINA, with special reference to the

period 1944-1949, an imposing 1054-page report, issued by the Department of State, with the letter of transmission to the President by Dean Acheson, Secretary of State, covering the history of American diplomatic and commercial relations with China.

THE SMALL SECTS IN AMERICA, their historical, theological, and psychological background, by *Elmer T. Clark*, a completely revised and enlarged edition of the book originally published in 1937. Abingdon-Cokesbury, 256 pages, \$3.00.

THE HIGH COST OF VENGEANCE, How America's policy in Germany is leading to bankruptcy and war, by *Freda Utley*, Henry Regnery Co., 310 pages, \$3.50.

THE HEART OF HEBREW HISTORY, A Study of the Old Testament, by *H. I. Hester*, Vice President and Professor of Bible at William Jewell College, William Jewell Press, 326 pages, \$3.00.

CHRISTIAN UNITY IN THE MAKING, a history of the first 25 years of the

Federal Council of the Churches of Christ in America, by *Charles S. Macfarland*, Federal Council Press, 376 pages, \$2.75.

SAM HIGGINBOTTOM, FARMER, the autobiography of the well known agricultural missionary to India, Charles Scribner's Sons, 232 pages, \$3.00.

ST. PAUL THE TRAVELER AND THE ROMAN CITIZEN, by *Sir William Ramsay*, Baker Book House, 400 pages, \$3.50.

HOW TO INCREASE CHURCH MEMBERSHIP AND ATTENDANCE, by *Weldon Crossland*, Abingdon-Cokesbury, 158 pages, \$1.75.

LITTLE TALKS TO BOYS AND GIRLS, a collection of 62 short talks, by *Ava Leach James*, Zondervan Publishing House, 72 pages, \$1.00.

THIS WAY TO THE HARVEST, by *Bob Pierce* and *Ken Anderson*, Zondervan Pub. House, 104 pages, \$1.00.

COMMON SENSE ABOUT FUND RAISING, by *Robert Keith Leavitt*, R. H. Donnelley Co., 75 pages, \$2.00.

(Continued on page 576)

FREEDOM AND FAITH

America's Choice:

CHRIST or TYRANNY

By Samuel M. Shoemaker

A skillful and vigorous analysis of the freedom we enjoy in democratic America—a freedom whose very foundation lies in Christianity. The author by hammering at ideas not persons shows that an effective democracy depends on Christ, and our international crisis stems from the Godlessness that has swept great portions of the world.

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FAITH OF OUR FATHERS
ESSENTIALS OF DEMOCRACY
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CHRISTIANITY AND COMMUNISM
LIBERTY AND RESPONSIBILITY

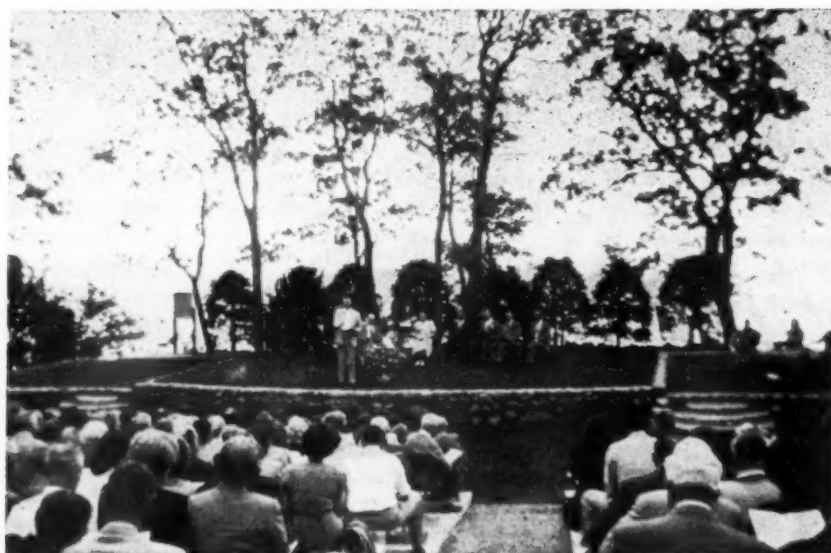
This is a book that will appeal to business men, ministers, and all practical-minded people who are giving intelligent thought to today's serious problems. **\$1.75**

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Your Covenant With God and His Covenant With You

By PAUL H. CONRAD



The national stewardship training conference in session in the new Moore-Hopevale Memorial at the Green Lake Assembly, July 5-11, 1949

ALTHOUGH Baptist churches have enjoyed many victories in recent years, there have also been disturbing evidences that all is not well.

THE REASON FOR IT

There have been sporadic ingatherings through evangelistic effort, but membership in our churches has not been maintained. Despite the launching of a new church here and there, the total number of our churches for one reason or another has declined.

For a brief season we felt our potential material strength when we raised the impressive sum of \$15,048,700 through the World Mission Crusade. But we have not kept our regular giving up to higher levels. The necessity of reducing our annual Unified Budget has forced curtailment in vital areas of denominational ministry.

The recent Crusade for Christ through Evangelism has quickened the life within most of our churches, yet grave concern is already felt lest these gains be ephemeral and all traces of them be lost before the five-year Crusade be completed. In such a movement one of the most essential elements is *conservation* of the harvest.

When the General Council announced that the next denominational emphasis would be STEWARDSHIP there was an unexpected, but gratifying, universal chorus of approval. "This is what we have

An interpretative analysis of this year's denominational program that was enthusiastically adopted by the Northern Baptist Convention at San Francisco last May and known as STEWARDSHIP ADVANCE, the reason for it, the method of it, and the result expected from it

long needed," was a most frequently voiced reaction as increasing interest was kindled in the minds of pastors, lay leaders and young people. Seldom has so much been expected of a denominational program.

THE METHOD OF IT

How would the National Committee meet such expectations? How could it overcome the spiritual inertia, recruit nominal church members for regular service and unflagging evangelistic endeavor, kindle in the heart of every Baptist a growing sense of responsibility for the sharing of his God-given financial resources to maintain the church's ministry in this time of world crisis? How could we check the losses, physical and spiritual, that now lift the dismaying spectre of retrenchment before us?

The committee set out to find the answer and to launch a plan which, if fully carried out, would do these things. The program is now well known. It became a deep-seated conviction at once that we

must meet threatening retrogression with a well-implemented Stewardship Advance. It is not necessary to repeat the details of this program, but a few facts should be emphasized as essential to its success:

1. It is a local church program. It does not seek to gather a few representatives from each church to attend a mass meeting in a distant city. It does furnish the means whereby each church may recruit its membership for an intensive exploration of its needs, a recognition of the weak spots to be corrected, and an acceptance of its total stewardship responsibility. If each church will realize that this is not a temporary stimulus, but the summoning of everyone to a forward march with Christ, it will bring effective pressure to bear upon every man, woman, youth and child to make a real commitment to be a practicing steward of God's entrustments. This means that we shall not do the expedient thing, i.e., just arrange for the Five Discovery Weeks or announce that a five-session institute will be held and then be satisfied with the handful that responds. Rather, we shall make a personal approach to every person in the church with the strongest possible appeal to participate in the program as a mark of loyalty to Christ and the church.

2. It has an outstandingly arresting challenge: "Does your covenant with God match God's covenant with you?" This should be kept before the people throughout the period of the Advance. It should be treated sermonically, studied and discussed. The full implications of all that God expects of each individual in the dedication of all personal assets to the work of the Lord must be interpreted frankly, and every person asked to do something about it.

The objectives of this Advance will be met only by the answer of every individual to the three-fold goals:



Charming Baptist usherettes at the San Francisco Convention preparing to distribute the stewardship rainbow buttons to the delegates. Secretary Paul H. Conrad finds himself in delightful company

MISSIONS



Well-known Baptists at the stewardship training conference at Green Lake. F. C. Stifler, R. E. Nelson, F. L. Crutchlow, S. T. Hardin, H. S. Myers, C. O. Johnson, E. W. Parsons, Mrs. L. H. R. Hass, G. H. Armacost, Helen K. Wallace

"the personal commitment of every member of (a) a generous portion of his time (b) first claim on his abilities (c) at least one tenth of his income to Jesus Christ and the work of his Church." We must not apologize for the straightforward character of these anticipated commitments. While stressing the fact that this is definitely not an effort to raise any sum of money, it does call for the acceptance of a *pattern* of giving on a continuing basis.

The basis should be no less than the tithe. The Committee is not interested so much in producing tithes as in raising up tithers. Where there is insurmountable objection to the principle of tithing, the proportional basis of giving should be sought. If this is done, the individual member should be asked to make a definite choice of the percentage which he will apply to his income for the Lord's work. This should also be regarded as a *beginning*, subject to adjustment upward as the joys of proportional giving are discovered and experienced.

3. It is unique in the manner of its presentation. Every church has had the privilege of a direct, personal visitation by a specially-trained Courier. If any church has failed to arrange for such a visit, application should be made at once to the Area Director, who may be reached through your state or city promotion office.

The many fine points to this program could not be entrusted to promotion by mail or to area training centers. The Committee has been so convinced of what can and must happen to *local churches* that it has pinned its hope upon the value of this direct, interpretative visitation.

THE RESULT FROM IT

As a result of this Stewardship Advance, where do we really hope to go? We hope to go forward, but where? Certainly, we are going to insure our churches

against the neglects that in the past have caused such losses in personnel, service and material support. To do this each church must have a stewardship committee to plan and keep in the ongoing life of the church the systematic training and continuing enlistment of every member. This committee in a large church may consist of five or more members. In the smallest churches, it may have to be a one man or woman committee. The church should give this committee sufficient sanction to enable it to put on a carefully planned and promoted program of stewardship education and enlistment throughout the year. With the new strength thus gained, the church will gird itself to go out into all the world and change attitudes that might soon ignite the tinder box of fear. Churches will be encouraged to adopt more challenging budgets, writing into them the support of certain individual missionaries, with whom there is a natural local bond.

The program of Stewardship Advance is now in your hands, local churches. There are mighty values in it for you, regardless of the smallness of membership or the greatness of your problems. You may do

one of three things with it: 1. Brush it aside as being unsuited to your special kind of church; 2. Skim off the parts that seem to you to be usable and do a half-way job; 3. Accept it wholeheartedly and proceed to use every detail that has come out of the long experience of our leaders.

If you do the first of the above, you are worse off than you were before, because your neighbor congregations are going on ahead of you in experiencing the blessings of great stewardship living. The second will mean discounted profit. It may bring greater confusion than ever to the minds of the people. It will probably furnish new alibis to the confirmed excuse-making members. It is apt to go right over the heads of those who need it most. If you take the third course, you can lose nothing and will doubtless gain much. The self-contained Stewardship Advance manuals are so devised that no outside teachers are needed. They furnish enough variety of adaptations so that any church will experience a new kind of revival and the growth of a new power within itself.

The answer now is in your hands. May it exceed your dreams and validate your fullest participation.



The Meaning of Christian Stewardship

Quotable Quotations that will clarify and help you understand the purpose of this year's denominational program, Stewardship Advance

STEWARDSHIP is not a question of large gifts; it is a question of being faithful with what we have. God does not measure what we bring; He weighs it. He simply asks that we bring what we have, our best, and lay it at His feet.—H. A. VERNON

STEWARDSHIP places the whole life with all its possessions and possibilities upon God's altar and humbly and reverently acknowledges God's ownership.—J. W. BROWN

IN STEWARDSHIP no man can perform the duty of another. No proxy is allowed or possible. Stewardship involves personal responsibility.—C. A. COOK

STEWARDSHIP is the evidence which the Christian offers to the world that all he has and all he is are gifts from God.—CORWIN S. SHANK

THE MOST NEGLECTED ASPECT of God in the Protestant churches of today is that of His character as the supreme Steward of all creation. God illustrates from the beginning one of the basic traits of a steward, namely, that he has possessions over which he exercises wise control. The true Christian

therefore looks to God for a pattern of living so as to discover what the owner of such incomparable wealth does with it.—PAUL H. CONRAD

CHRISTIAN STEWARDSHIP is the acceptance of responsibility for the honest administration of God's total entrustments to us.—PAUL H. CONRAD.

THE CHRISTIAN CHURCH does not ask enough of men through stewardship and so they are passing the church by because of the insipidity of its message.—EDWIN W. PARSONS

CHRISTIAN STEWARDSHIP is the absolute acceptance of the Lordship of Christ with its consequent administration of the whole of life under the will of God, the Father and Owner, and in partnership with Christ.—FREDERICK A. AGAR

STEWARDSHIP differs from tithing in that the tithe has to do with income whereas stewardship embraces all of life. Tithing is fractional; stewardship is integral. Tithing is secondary; stewardship is primary. Fidelity in tithing may yet leave a man far short of being a faithful steward.—W. E. HENRY

THE WIDER STEWARDSHIP is that of people. God has placed in our trust millions of people who do not know Christ. You can never know that wider stewardship until you have practiced the stewardship of possessions.—C. OSCAR JOHNSON

TOO MANY PEOPLE go through life without thinking seriously whose world this is. Whose world is it? The communists and the socialists and others

have an answer. The answer of the Christian is found in the development of a program of stewardship.—GEORGE H. ARMACOST.

WHENEVER it becomes the fixed purpose of a man's life to employ his talents, time, and money as a good steward of the manifold grace of God, a richer spiritual fellowship with God inevitably follows.—J. Y. AITCHISON



Dr. Roy B. Deer, seated at the table, leading a conference at Green Lake, on the work and purposes of the Special Service Department

For Individuals Only And Not for Churches

A new publication, "Frontiers for Christ", in which you as a Baptist should be particularly interested.

No financial campaign or church solicitation will be undertaken this year by the Special Service Department for support of special projects, it was decided at a Green Lake conference with national, state and city leaders. Furthermore, no extensive organization will be set up. The department's secretary, Dr. Roy B. Deer, has visited all Northern Baptist Convention areas, outlining a program of contacts with individuals interested in helping to support certain projects or types of work. Small local advisory committees will help formulate lists of interested persons.

Two years ago each organization in the Convention submitted a list of its most pressing capital or non-recurring needs. These needs were

considered in the light of needs met or partially met by the World Mission Crusade, increased inflationary conditions, necessarily changing types of program, shifting of vast populations, and finally, the call for hundreds of new churches and other equipment at home and abroad.

These findings are set forth in an illustrated booklet called "*Frontiers for Christ*". Projects for each state and city are included in the booklet for use in its particular area. These needs will be presented by the Special Service Department only to interested individuals.

No financial appeals will be made to churches or church organizations.

The Special Service Department was created following the annual meeting in Atlantic City, 1947, to keep alive the spirit of concern which the World Mission Crusade had helped to inspire in the hearts and minds of Northern Baptists. Millions of dollars in World Mis-

sion Crusade pledges had to be paid and some system for taking care of these had to be set up. For 18 months the Special Service Department worked intensively in the vast collecting program for the World Mission Crusade. Thousands of dollars continue to be received each month as persons complete the payment of pledges to the Crusade.

More than a year ago, Dr. Roy B. Deer was appointed Secretary of the Department. Shortly after he assumed office the Department organized the Shares of Success program, to which is attributed the raising of approximately \$1,000,000 for the Unified Budget for 1948-49.

However, this year's program of the Special Service Department is not a campaign of any kind which involves churches or groups, but rather a presentation to individuals of opportunities to help in certain special projects in which they are most deeply interested.

Toward Spiritual Maturity

A Meditation on the Meaning of Stewardship

By REUBEN E. NELSON

DURING these recent "Crusade" years Northern Baptists have felt the deep stirrings of spiritual revival. Following the Christian Life Crusade, the World Mission Crusade with its magnificent financial achievement, brought new life to thousands of Baptists. For the heart that was opened in the act of generous giving to God's cause, was also opened to receive His generous blessing.

That Crusade prepared for the two-year Crusade for Christ Through Evangelism. From all sections of our constituency come indications that the impetus of this evangelistic effort continues.

It is only natural that our denominational program should this year emphasize Stewardship. As the National Committee on Stewardship Advance has so well expressed it, Evangelism has to do with spiritual birth, and Stewardship with spiritual growth.

The Christian becomes mature only as he is willing to give God His rightful share of his time, talent, and possessions. Such maturity is the deep need of our churches at this hour. We are helpless in the work of the local church without conservation of time and talent. Our mission at home and abroad will be pathetically fractional unless we respond to the Scriptural minimum of the tithe.

Let us make this year of Stewardship Advance a season of progress toward spiritual maturity.



WORLD MISSION

DAY

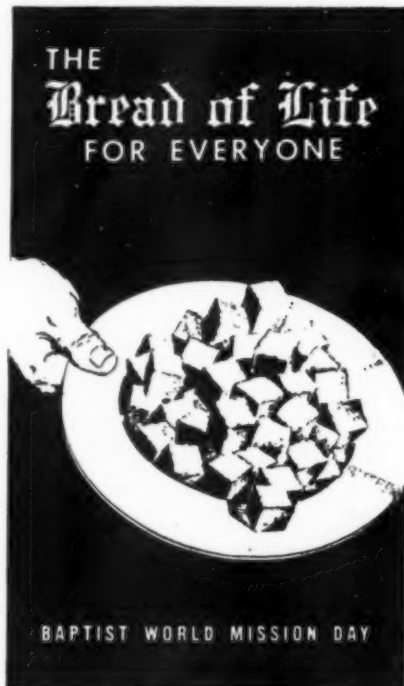
AN ANNOUNCEMENT ABOUT DECEMBER 4, 1949 WHICH REPLACES THE SUNDAY OF SACRIFICE, HERETOFORE ANNUALLY OBSERVED DURING THE YEARS OF THE WAR ON THE FIRST SUNDAY IN DECEMBER

PLANS have been completed by Northern Baptists for the observance of December 4 as World Mission Day. On this day churches will place before their people the missionary and evangelistic achievements of Northern Baptists. That they are an evangelistic people has been proved by the record both at home and abroad.

Few people realize the tremendous scope of Northern Baptist mission work. There are 3,763 schools on our foreign fields and 4,088 churches.

Baptist church membership in Burma increased even during the recent war years by more than 7,500 each year. This can only be attributed to the con-

secrated devotion of missionaries to the cause of Jesus Christ. Missionaries in the Belgian Congo realize that no



time or effort is too great to spend in winning souls for Christ. One missionary station alone had 3,500 baptisms last year. On this field and in other parts of the world many other instances of evangelistic work could be cited which are just as successful.

The Home Mission Society's work in Cuba through the Evangelistic Crusade reports 1,200 conversions in 34 churches. This was accomplished despite Roman Catholic opposition in every undertaking. In Haiti 2,000 were baptized last year.

Many persons when confronted with these facts are amazed. The importance of our work is further realized when we learn that half the world's population lives within the area of the Northern Baptist Convention and its world mission.

World Mission Day, December 4th will review Northern Baptists' achievements among these people. We can rejoice in the success of our work at home and overseas. However, as we Northern Baptists look backward with satisfaction, we must also look forward to the challenge that lies ahead. Mountain climbers say that they like to review the mountains they have scaled because of the will that it gives them to climb higher peaks. This should be the result on World Mission Day.

Put a circle around December 4 on your calendar. Our concern here indicates to our missionaries that we are concerned over there. We shall go to church December 4 and give our missionary offering in the knowledge that great things have been accomplished by Northern Baptists in the past, but even greater things can be accomplished in the future.

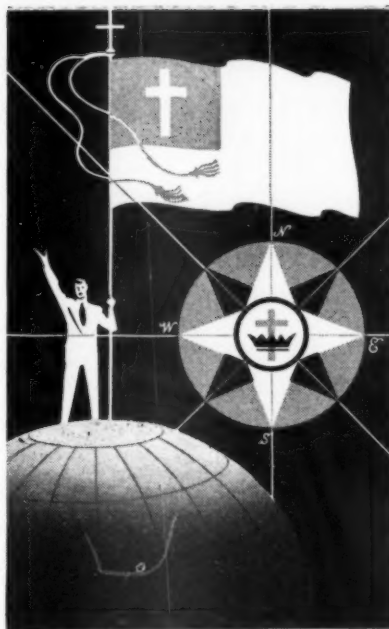
Youth Fellowship Vesper Day

Baptist Youth throughout the United States and in a number of foreign countries will observe Fellowship Vesper Day November 13. The purpose of the day is to bring Baptist young people together in a service of worship and prayer which strengthens their ties of fellowship and reaches out toward Christian youth of other races and lands. The theme of the day is the

theme of BYF for this year, "A Life Worthy of the Calling". A worship service, based on that theme has been written for use of groups throughout the Northern Baptist territory. The offering is taken as an act of worship and it is suggested that the offering be sent through the state convention offices for world-wide mission program of Northern Baptists. Many youth groups will join with other young people's groups to have a joint worship service Sunday afternoon or evening.

Christian Stewardship Among Baptist Men

The National Council of Northern Baptist Men is emphasizing Stewardship throughout the entire year's program. At various retreats and conferences the laymen are making Stewardship central in their studies and foremost in the messages given. For the first of a series of suggested programs for Local Church Men Fellowship meetings the theme selected was "The Good Steward." This appeared in the September issue of the Baptist Leader. At the Area Presidents and men's work leaders' conferences, to be held in San Francisco, Chicago and New York, concrete plans will be formulated to implement the vote of the National Council at Green Lake in July which called for close cooperation between the Men's Council and the Stewardship Advance National Committee. In the observance of Laymen's Sunday on October 16th, laymen from church pulpits emphasized Christian Stewardship in their addresses. Leaders in men's work are confident that next to the first commitment of life the greatest need of laymen is a more vital understanding and discharge of their Stewardship privileges and responsibilities.—*Edwin W. Parsons*, Secretary of the National Council of Baptist Men.



LET'S ACT NOW FOR ONE WORLD IN CHRIST

19th Annual Observance
MEN AND MISSIONS SUNDAY
November 13, 1949

throughout the U.S.A. and Canada, and in other lands

MEN AND MISSIONS SUNDAY

November 13, 1949

Baptists will join with many other denominations on November 13 in observing Men and Missions Sunday. Missions will be stressed in the sermon by the pastor and also by talks by laymen. The observance of this day was initiated 19 years ago by the Laymen's Missionary Movement, with headquarters in Chicago. A new pamphlet with suggested short talks on missions by leaders from various denominations, a list of books for reference and study, and suggestions for the observance of the day has been published. Among those who have written for this booklet are: General Douglas MacArthur; Dr. Charles C. Knapp, associate minister, Yorkminster Baptist

Church, Toronto, Canada; Senator John Foster Dulles; Kenneth W. Bennett, F.R.G.S., General Secretary of the Baptist Men's Movement, London, England; and Secretaries G. Pitt Beers and Jesse R. Wilson of our own Home and Foreign Mission Societies.

For copies of the pamphlet, which is entitled, "Let's Act Now for One World in Christ," write to Secretary Edwin W. Parsons, The National Council of Northern Baptist Men, 152 Madison Avenue, New York 16, N. Y.

Baptists and Disciples Will Exchange Pulpits

The second annual pulpit exchange of Baptists and Disciples will be observed this year on Sunday, November 13. Last year more than 100 ministers of both communions exchanged pulpits. This year it is hoped that the total will be at least 300, thus involving 600 congregations, 300 in each denomination. Such exchanges may be made in the same town or by pastors in adjoining or even distant communities. Last year in some instances pastors traveled from 100 to 200 miles in order to exchange pulpits. The purpose of this exchange, writes Dr. Jesse M. Bader, Chairman of the Pulpit Exchange Committee, is the cultivation of fellowship and acquaintance, and the acquiring of information about denominational work carried on in the United States and in foreign lands by Baptists and Disciples. By such pulpit exchanges the Baptists come to learn about the Disciples and the Disciples come to learn more about the Baptists. Baptist pastors are urged to take the initiative and arrange for exchanges in their community. When arrangements have been made, it is requested that they be reported for record to Dr. Jesse M. Bader at 297 Fourth Avenue, New York 10, N. Y.

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

The Voice of Gratitude From Postwar Japan

Excerpts from letters from Japanese Christians that express Thanksgiving Day gratitude to fellow Christians in America



Faculty members and students at the Girls' School in Yokohama registering by their happy facial expressions profound gratitude for the CARE packages that arrived from the United States

HARVEST home is the spirit of the season, and to many friends in Japan the Care packages inspired an overflowing of the spirit of gratitude on many occasions throughout the year. The Japanese find it difficult to accept a gift without some expression in return, and the letters of gratitude are often accompanied by post card views of lovely byways near the writer's home, of Mount Fuji, a drawing by some small member of the family, a photograph if the family is known in the U.S.A., or some ingenious memento of appreciation. Excerpts from several such letters have already found their way into print and certainly at Thanksgiving time, the voice of gratitude from Japanese leaders is especially appropriate. One lesson

Compiled by ADA P. STEARNS

learned anew is that Americans cannot take for granted their possession of the simple little conveniences of their daily lives and the food spread on their *daily* festive boards. Such returns from investment of Baptist dollars warm the heart.

The following brief excerpts from letters from teachers and pastors tell their poignant story.

I suppose you are preparing for your merry Christmas with great pleasure and thankfulness. We are also doing so. But one month before Christmas, a splendid Santa Claus visited us suddenly and surprised us. Parents and children rushed to him as he carried a big sack on his back and welcomed him

with a storm of cheers. What a great comfort these various gifts with Christian love were! I have been suffering the bitter cold during the last several winter seasons, but with my new overcoat I can go anywhere. The gifts of food made my poor and miserable meal suddenly delicious and charming. I shall show my gratitude by exerting my utmost effort for the Christian education of the younger generation in Japan. Above all, the powdered milk and egg are the best food for our little baby Mutsumi. The present social and economic condition is very difficult, but you have no idea of our painful daily life through the war time. The cloth came and will keep me warm no matter how cold the winter may be. Our small new church has started and has a few young people. Shodo-Shima is the Kingdom of Buddhism and Captain Bickel preached here first. Members are few and poor and few work for the Lord. I am working against idolatry and superstition.—*A Staff Member of Kanto Hakuin University*

♦ ♦ ♦

Thank you a million for the Care package which helps us and lets us help others. I graduated from Shokei Girls' School in Sendai some forty years ago. I was one of the "daughters" of Miss Annie S. Buzzell (founder of the school, who sailed to Japan in 1892 under the W.A.B.F.M.S. and died in Japan after retirement in 1936). I worked with her for a long time and also in the Woman's Department of the Baptist Mission before the war. By chance, right after the war some Christian American soldiers came to us to spend their time, praying and praising the Lord, singing

hymns and so on. It is a great blessing that we worship the same God when we become Christians and it makes people of different nationalities feel akin. We thought it our duty to keep them from temptation at that time and shared our home and were really friends to them. They called me "mama." Our home was truly their own home in this far country. We organized a very good Sunday school together and scattered the seeds of God's Word among the children, who were suffering in every way then. It was a joy to hear the children sing, but on the other hand it was a pity to see the suffering in their daily lives. I shall never forget these best times of our lives and perhaps the boys will not forget those days while they were in this country. They are all gone home to America but write me often. Some are studying to become missionaries. They are Baptists. While here they gave us a cozy, pretty church, the Morning Star Church in Yokohama. Pastor Kamamoto lost everything in the war. He is now striving hard to remember the Lord's blessing through their kindness in that rebuilt church. We always remember you and your work in our prayers. *Mrs. S. Utsumi, Yokohama.*

My family lives near Yokohama. We had good reason to rejoice over the woolen cloth for all our clothes were burned at the time of the big air raids. We want most of all for the youth of this country Christian teaching "because most of them are at a loss, just like so many sheep in a vast pasture." We have just finished preparations for the celebration of the 400th anniversary of the founding of the Xavier Church in our town. Some Americans came to Japan for the occasion. A new building stands next to the shell of the bombed former structure. It is only through the teaching of Christ, a religion of



Japanese child waves gratitude from the top of a pile of CARE packages

universal love, that we can protect this world from the destruction of an atomic war.—*Munes Maeder*

I think war is the most hideous thing in the world. We all paid through much sacrifice, both material and mental, yet the last war finally cleared away the dark mist between America and Japan. Now the sun shines again! Politically things are not yet settled, but the friendship, doubled and tripled, reborn again is evident in the way American people help us in many ways. Our gratitude is more than we can express in words. We Japanese are having a hard time to build up a better Japan, but these efforts have hope and light. The level of our daily life fell far, far down. We could bring very little when repatriated from China and now we live in a very small and

YOU HAVE BEEN IMPRESSED

By the international scope as well as the missionary and educational content of this issue. So would a friend or relative who is not familiar with the magazine.

HAVE YOU EVER THOUGHT OF A GIFT SUBSCRIPTION?

Some friend or relative would appreciate it.

Address MISSIONS

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dirty house on the outskirts of Yokohama. I cook outside the door and we have no gas or electric heat. Japanese housewives have a very hard time and are grateful for Care packages. The food problem is getting better, but because we cannot get such things as sugar, milk, cakes or coffee I am sharing the parcel with relatives and friends as widely as possible. I help Dr. and Mrs. Axling's work twice a week."—*A Japanese Baptist Mother*

▶ ▶ ▶

Your loving care of us lightens our heart when everything seems dark around us. Miss Oka and I tried to help the children of the neighborhood who do not know good games and sing bad songs, and we are worried about their wild ways. Three weeks ago we began a children's fellowship meeting on Sunday afternoon. On Mother's Day we invited the children with their mothers. At the worship service the children sang hymns in English and Japanese and learned Bible verses in English and Japanese. Miss Oka told them a beautiful story and then took them into another room to write letters to their mothers while I talked to the mothers about the religious education of their children. Then we had games they could use at home and in school for themselves and their friends. Your Care package supplied food for 30 people. The parents appreciate this, but unfortunately are too busy to spend time with their children. Every day we see sad stories of delinquent children in the newspapers. I cannot find fitting words which express fully my hearty thanks for the Care parcel of woolen material. I have not had an overcoat for the last 15 years. You cannot imagine how much I am appreciating it. My Bible class of boys and girls is increasing in numbers and they are seeking earnestly after God."—*Ine Isayawa*



Finding the Will of God for Their Lives

How the youth of the First Chinese Baptist Church in San Francisco discovered the meaning of stewardship and the courage to carry it out in their daily lives



Members of the Youth Council of the Chinese Baptist Church in San Francisco in a session where they were studying the meaning of stewardship

STEWARDSHIP has begun to take a personal concern among the youth of the Chinese Baptist Church. When our young people realized that the church, through which they have opportunity to serve, is more and more to be theirs as they give themselves to God and His work, then stewardship began to have new meaning. With this new conception of their place as Christians in the church, the young people grasped, in a living way, what stewardship is and are acting on it as it is being opened to them. The new idea started perhaps with a sudden awareness that our church was not a self-supporting church in leadership, in finance or in ability and talents needed. They asked "Why not?" They listened seriously to the story of the past and to a dream of the future.

When offered the opportunity to register their present contribution

By CELIA ALLEN

to their church in service rendered, money given, and talents used, they were willing to indicate on prepared sheets where they would be willing to serve; what they would be willing to pledge; and how they would be willing to use their talents. Thus they began to realize the great need of service and financial aid, not only as a necessity to maintain a church, but also as Christians they had a stewardship.

In the realm of the financial, systematic, and proportionate giving became basic in their thinking. The compiling of the total of their pledges was a thrilling visual way of realizing what the combined youth groups were doing and furthermore what they could do in the years ahead as they practiced their stewardship of giving. The interest

grew as new and first hand experiences are bound to do.

Their marked enthusiasm, so near that of the believers of the early church, stands out as unusual in this day of calm church acceptance in the United States. It stems perhaps from the fact that most of them come from a non-Christian background.

With this new zeal for being a vital part of the life of the church, the young people willingly took advantage of the Leadership Education Courses which were offered in the church. The ninth one is currently being offered to which again the high school and college age are responding.

Opportunities to serve have opened up. Youth are now serving as junior deacons, trustees, church school teachers, club leaders, counselors and co-counselors as well as taking over tasks such as custodians of church properties, the care of the library, putting on church dinners, and many other needful jobs. All the members of the Board of Education are young people. They are increasingly attending and participating in the church membership meetings.

Young people outnumber the adults in attendance, membership, giving and leadership. It is a "Youth Church" but at the same time the older people are quite vocal. There is the normal feeling of lack of understanding between the generations but a cooperative spirit predominates. For example, the Youth Council presented to the Board of Deacons a set of six resolutions, five of which were accepted.

In anticipation of the San Francisco meeting of the Northern Baptist Convention, the youth groups bought paint and in about six months had finished the entire job of redecorating their huge four-story building. No quick dissipation of youthful energy here, but rather a mature carrying out of their purpose.

When a need for a night school again was manifested, the young people volunteered to carry it on and they did. This means a steady grind week after week.

In the field of evangelism the youth are showing their stewardship of time and concern. Through the Youth Council many efforts have and are being carried out. The New Friends for Christ weekend, successful as it was, was only the beginning of other new, original and effective enterprises. The follow up program of each youth group (junior-high, high school, college, and young adults) has shown results in increased attendance, rededication of many, and the entrance of new friends into the fellowship of the church as well as of the group. A prospect list is kept before them and a Conservation Committee set up. This Committee has worked out a plan in which each young person who has been an active and growing Christian for a year becomes a sponsor for a new Christian. It is the duty and privilege of the sponsor to watch for any signs of disinterest, irregularity in attendance, or any indication as to their slowing up in Christian growth. The sponsor is alert and on the job if need arises.

The reason these things are happening is that a miracle has been wrought inside of these young people. A life has been changed here, another there, and the joy that comes is real, vital and contagious. These form a nucleus which is growing continually larger. They

are a group who are alive and full of activity—activity with a purpose. They are no paragons of virtue but they seem to be hungering and thirsting for righteousness as indicated by their interest in attending classes, reading good books and conducting prayer meetings. They seem to want to get “self” out of the center and put God there. Their aim seems to be to find God’s will for their lives and to have courage to carry it out. They seem to have found out for themselves that great eternal truths—that he that loses his life will find it and that he that seeketh first the Kingdom of God will find that all things needful will be added unto them.

The Youth Council of its own initiative has compiled a letter that has been sent to the City Mission office as well as to the deacons of the church. In it one can get the spirit and enthusiasm of youth as well as their purpose. I quote from this letter. “We the youth of the church would like to present to you and clarify the situation at the Chinese Baptist Church. We hope that by so doing, you will be able to understand us. We would like to give you some idea of our present program, what

we hope shall be our future program of outreach and growth, and some of our dreams. Within the past several months in our church four young people dedicated their lives to full-time Christian service, and an ever increasing spiritual devotion in the lives of the constituency is but a foretaste of what well can be in the future. It is our fervent hope that this church shall become fully self-supporting and if present trends continue (and there are no signs to show that they will not) we should be able to fully achieve this goal within five years at the very latest. Then we hope to broaden our outreach of the church to reach the multitudes of those who are unreached by Christianity in Chinatown. Steps are being taken in this direction by an ever increasing program of evangelistic endeavor, and by enlarging and strengthening of the spiritual content of our church body. Make no mistake, we do not want to, we do not intend to, rely upon others indefinitely for help—financial or otherwise. But we, with the aid of God, shall find our salvation as a church through development of a deeper consecration for Christ.”

This is the voice of youth. It speaks of their stewardship.

THE CONFERENCE TABLE

EVERY WOMAN SERVING THROUGH HER CHURCH

The Beauty and Glory of the Rainbow

A message to Baptist women about the meaning of Stewardship

By MRS. CHARLES A. MARSTALLER

THE rainbow with all its color is a lovely thing. We look at it in all its beauty and cannot but remember the covenant God made on that day so long ago. How it must have challenged Noah and all his family! Since then God has made many more promises to His

people which are recorded in His Word.

It is fitting that we, as women, stand today and gaze at the symbolic rainbow of this Stewardship Year in our Northern Baptist Convention, and remember God’s covenant with us through His Son

Jesus Christ. May we be challenged to a very personal and definite stewardship of all that we have and are. As we dedicate ourselves to meet this glorious challenge let us consider the meaning of such a life.

(1) Stewardship to a woman means *living*. God calls us to purposeful living. "We are called according to His purpose." There is no time for complacency. It was no mere chance that set us in this world to live in 1949-50. Everywhere women are needed to carry out His plan. It matters not where we are—in the office, store or home; in the busy city or in the quiet countryside. It matters what we are. It is our loving duty to our Creator to show to others that "Christ liveth in me." Am I living up to the very best of my abilities? Is He counting on me to win that little child in Sunday school, or the neighbor next door to His Kingdom? Would He have me fill that certain office in the Woman's Missionary Society? Am I concerned with helping the new woman in the church find her place of service? Our churches are full of hidden and unused talents. God grant that we may help to discover and develop them for use in His service. God calls us to powerful living. Just as a light bulb is of no use until it is connected with the current, so our lives are dark and useless until we are in contact with the living Spirit of God. Many promises there are in the Bible which assure us of un-failing power, and as we claim them for our own we are transformed. Courage takes the place of fear. Thoughtfulness replaces carelessness. Helpfulness instead of criticism.

Breathe on me, Breath of God,
Fill me with life anew,
Breathe on me, Breath of God,
Until my heart is pure,
Breathe on me, Breath of God,
Till I am wholly Thine.

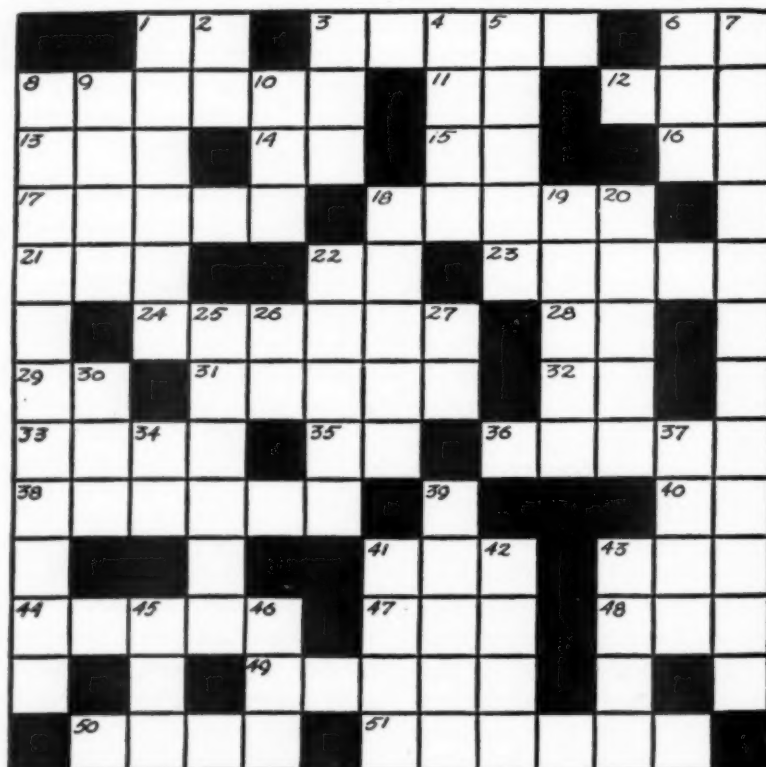
(2) Stewardship to a woman means *giving*. God so loved that He gave. Do we so love that we are willing that our time, talents and material possessions shall be used for others? There is no other way for the Christian if he would follow Christ. When our giving is surrounded with prayer something happens. A White Cross bandage will become a messenger of Christ's love to a woman in India. The gift of a letter to a missionary on the field will change his or her day from one of loneliness to one of courage and renewed faith. Our Love Gift offering will translate His love by bringing healing to the bodies and souls of those in the hospital in Nicaragua; freeing a native mother in Africa from bondage and superstition; transforming a head-hunter in Assam into a soul winner for Christ; sending the "Evangel" into Alaskan waters with the message of salvation. Giving may always be the

expression of God's love through us. "Give as you would if the Master awaited your gift at the door."

(3) Stewardship to a woman means *singing*. The Psalmist says, "Happy is that people whose God is the Lord." None but the Christian knows real joy and contentment, for "Joy is the flag flown over the heart when the King is in residence." Ours is a singing religion. Jesus set the world to singing when He came, and He knew that song would ring down through the ages as His disciples carry out his command. There is no greater joy than that which comes as one person tells another about Jesus. Baptist women through the Love Gift offering share in this joy around the world. Songs of praise are in our hearts as we hear of the 1200 baptisms in one year in the Vanga church of the Belgian Congo, and of the 20,000 decisions

(Continued on page 563)

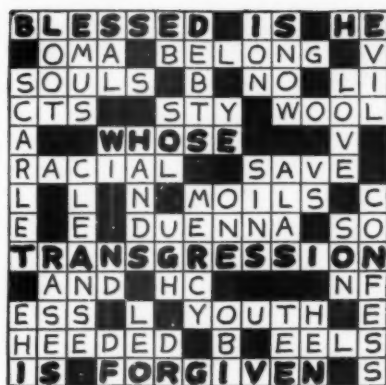
THE CROSS WORD PUZZLE



No. 59—Thankfulness

ACROSS

1. "give three^d thanks . . . the great congregation" Ps. 35:18
3. "stand . . . morning to thank and praise" I Chron. 23:30
6. "were . . . one, to make one sound to be heard in praising and thanking" II Chron. 5:13
8. "What shall I . . . unto the Lord for all his benefits" Ps. 116:12
11. Eastern State
12. Eldest son of Caleb I Chron. 4:15
13. "if any of you do . . . from the truth" Jas. 5:19
14. Promissory note
15. "pleasant . . . is for brethren to dwell together in unity" Ps. 133:1
16. Township
17. "my . . . shall praise thee" Ps. 63:5
18. "be thankful unto him, and . . . his name" Ps. 100:4
21. Nineteenth letter of the alphabet
22. "offer . . . thee, the sacrifice of thanksgiving" Ps. 116:17
23. "His soul shall . . . at ease" Ps. 25:13
24. ". . . the Lord with thy substance" Prov. 3:9
28. Ancestor of Jesus Luke 3:28
29. "But God . . . thanked" Rom. 6:17
31. "pleasant . . . it is for the eyes to" Eccl. 11:7
32. Authorized Version (the Bible)
33. "give thee . . . from thy sorrow". Isa. 14:3
35. Low Dutch; lord
36. Center of amphitheater
38. "I thank my God . . . on your behalf" I Cor. 1:4
40. Old Testament
41. "thanks to him that . . . on the throne" Rev. 4:9
43. King of Hamath in the days of David II Sam. 8:9



Last Month's Puzzle

44. "For this . . . also thank we God" I Thess. 2:13
47. Greek letter
48. City of Benjamin I. Chron. 8:12
49. Act in opposition
50. "O . . . thanks unto the Lord" Ps. 105:1
51. "and gave . . . to God" Acts 27:35

DOWN

1. A rushing in
2. No date; North Dakota
3. Sea eagle
4. "fear no . . . : for thou art with me" Ps. 23:4
5. Appraised
6. "which . . . , and wast, and . . . to come" Rev. 11:17
7. "by prayer and . . . with thanksgiving" Phil. 4:6
8. "give thanks at the . . . of his holiness" Ps. 30:4
9. God of love (Greek myth)
10. Ephesians
18. "We are . . . to thank God" —II Thess. 1:3
19. ". . . not at all" Matt. 5:34
20. "I thank God whom I . . . from my forefathers" II Tim. 1:3
22. "hath made me forget all my . . ." Gen. 41:51 (pl.)
25. Fragrant oils obtained from roses (var.)
26. Northeastern State
27. Right guard (football)

30. Snakelike fish
34. Compass point
37. "about . . . , suddenly there shone from heaven" Acts 22:6
39. "in prayer, and . . . in the same with thanksgiving" Col. 4:2
41. "nor sitteth in the . . . of the scornful" Ps. 1:1
42. Goodbye (familiar)
43. "he . . . the cup, and gave thanks" Matt. 26:27
45. Son of Hur Ex. 31:2
46. "how long will it be . . . they believe me" Num. 14:11

Our text is 1, 3, 31, 50 and 51 combined

The Conference Table

(Continued from page 562)

for Christ in Japan during a recent evangelistic effort. We may well rejoice as we hear our missionaries tell of the churches in Puerto Rico which are filled to overflowing, of the fine young people of the Stewart Indian Mission who have within a few weeks offered themselves in service for the Lord, and of the little children in Kodiak who are being taught to follow the One who loves little children. Time would fail to tell of the many other accounts of God's blessing on our work which cause our hearts to sing. To us has been given the joyous task of helping to set the earth aglow with the radiant love of Jesus Christ. We can be happy today in the service of the King, but the crowning moment will come when we with all the redeemed shall sing a new song, having heard the blessed words of our Master, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

Living, giving, singing! These combine to give meaning to Stewardship.

MISSIONARY • EDUCATION

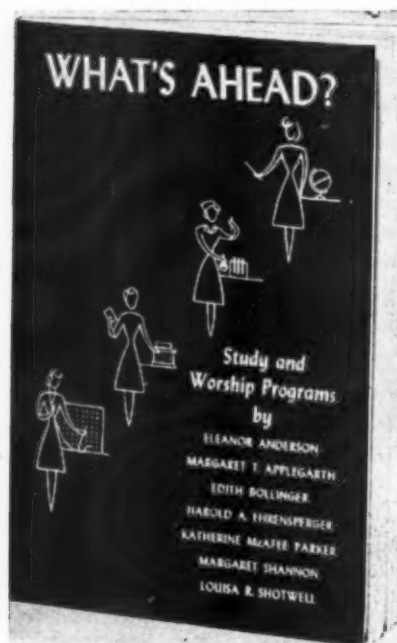
Thanksgiving

Unto thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near thy wondrous works declare.—Psalm 75:1.

Praise is due God for his goodness towards us. Honor is due him by all who benefit so largely as do those who live in the United States. This is a year when we may learn to know more about our own communities and about neighbors overseas from whom we have been cut off for years. Let us bear in mind that Thanksgiving Day cannot be observed worthily without remembering all those who need the blessings we can share. This is true of people in our own block and it is especially true of displaced persons who wait hopefully for Baptist aid. Let consecrated imagination arrange housing, work, transportation, friendship, that our work may truly glorify God.

What's Ahead?

"What's Ahead?" is a pamphlet of eight programs for gainfully



Bible Book of the Month

NOVEMBER.....NEHEMIAH
DECEMBER.....MATTHEW

employed women in churches. Price, 20¢. It is second in a series following *At the Desk Next To Mine*. Dr. Margaret Applegarth, well known Baptist leader, has prepared two consecutive worship services entitled "This Thing Was Not Done in a Corner." These two parts of one worship experience are alone worth the price of the pamphlet. The programs are prepared not to be followed slavishly, but to provide content and stimulation.

Ann of Ava

Ann of Ava by Ethel Daniels Hubbard is not new, but is in a new edition. This is a story of Adoniram Judson's great wife. The book is good for all, age twelve and up. If you have enjoyed it in previous years buy it for a friend now. Cloth: \$2.50; Paper: \$1.25.

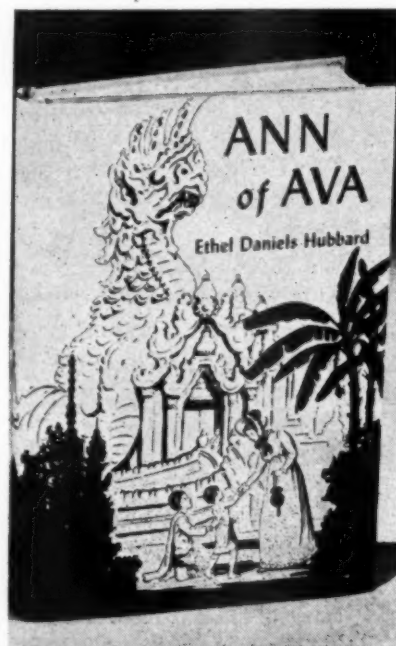
Out of the Dust

Out of the Dust is a first major picture filmed for Baptist Home Mission agencies. There is no question but that this is one of the best pictures we have seen in a long time.

It is interesting to see North American and Latin American friends participating as actors in a motion picture where the spirit of Christ pervades every moment of time, and the evangelization of an American business man and our Latin American neighbors is portrayed in a very real and gripping film. Be sure to order this film early. Rental, \$10.00. 44 minutes, sound.

Books for Today

Missionary books are planned with a view to bringing men and women, young people and children of different lands and backgrounds closer together in understanding and appreciation of one another leading toward Christian fellowship and action. "Friends Through Books" is the National Missionary Reading Program and the "Library of Books" gives a list of books recommended during the past ten years. No one has the idea that this list includes all the good



books on missionary subjects. It is a list of books, many of them by Baptists, to guide our thinking and planning in our churches and personal activities.

Have you looked at the reading program lately to see that inside the cover the purpose of the program and the place of the Bible are described? On page three are study books, Baptist guides and other helps. Page four lists Baptist materials exclusively, and is for all age groups. Then comes a general

selection for each age group including study books for the year. On page ten are reading program rules and a list of maps. Page eleven suggests a list of program and visual materials including films and slide sets, and a few plays. The last page lists unpriced materials in Missionary Education, available from the New York or Philadelphia offices.

Next month a list of gift books for Christmas will appear on this page. They are included in the

Missionary Reading Program. Books listed other than on this page or the Missionary Education section for youth and children are not included in the reading program. This is in part to maintain a unified program.

One of the great values of the reading program is that multitudes of people across the land are sharing in a similar experience of growth, reading with a view to personal enrichment, and understanding and service for others.

THE BAPTIST YOUTH FELLOWSHIP

World Wide Guild

Royal Ambassadors

Dear Friends of the Fellowship:—

This copy of *Missions* is being made a Stewardship number and it is fitting that Jean Beck, our national World Service Chairman, should write the message to you which is most on her mind. Since Stewardship and our project, the BYF Sharing Plan, are majors in the program for this year, this will be a busy year for Jean in addition to all that being a senior at Keuka College, Kenka Park, N. Y. calls for. Anyway we're with you Jean, in all of it.

Very sincerely yours,

Elis P. Kappner

Hello Everybody,

Back to college again after a wonderful summer as a Youth Associate in Idaho, Utah and Maine. However, the most important days were spent at the National Stewardship Training Conference at Green Lake, Wisconsin. We found, as is emphasized in the handbook, *Discipleship is Stewardship*, that "Stewardship and Discipleship are synonymous for both are based on the same principle—that the Christian's first responsibility

is to his Lord and Master." Amid much hearty laughter and refreshing worship experiences, we discovered a new appreciation for a remarkable Christian word, Stewardship.

There are three goals which I pray will become realities for Baptist Young People this next year. First of all I would like to quote a very appropriate passage from Elton Trublood's new book, *The Common Ventures of Life*, Harper and Brothers.

"If we wish to have a really important religion we must make a complete break with the one-hour-a-week concept. We must see our religion, not

primarily as what goes on in a peculiar building with pointed arches and stained-glass windows, but as the way in which all ordinary enterprises are conducted. It must be connected with the way we *eat*, the way we *work*, the way we make *love*, the way we *think*, the way we *dream*, the way we *die*. . . . That religion will have the most meaning which touches common life redemptively at the most points."

This next year as we re-evaluate our Christian life let us strive to find new relation between our religion and our life work. As we match our personal abilities with a necessary job, we will have the opportunity to fulfill our creative urge, and thus find a purpose in life.

Next, as we sense the urgency of great needs in the world, we must use our time intelligently. How many times at the close of a day have you vainly thought, "What a stupid, meaningless day!" Let's find avenues of service which will make this exclamation unnecessary.

Man must choose at every turn. We find life in this fact, but one of the hardest is to make right choices in the use of our material belongings. If the world mission of our



Jean Beck

church is to continue we must learn to give of our possessions.

These three are common commitments, yet as Christians we must find hidden glory in attaining them. Then our religion will become relevant and dignified.

During this coming year we *must* subject ourselves to the disciplines of Christian Stewardship. It will not be easy, but if we *do* the achievements will be felt in our homes, community and world.

Jeannie Beck

Our Job, Too!

That's the theme song of the major project which is claiming the attention of Baptist young people this year as they launch full scale their *BYF Sharing Plan*. This is a project, not for one year, but for every year and it is one of the very real contributions young people are making in the Stewardship Advance this year. Every church has a stake in the Sharing Plan and so has the denominational World mission for it is youth's part of the church's Every Member Enlistment—Our Job, Too!

And tools for the task are not lacking. On these pages is the Sharing Plan manual which every youth group should have before planning the project. It is just loaded with ideas and help and 25 cents brings it to you. Here is what you will find under the cover:

A general leaflet describing the Sharing Plan project,

"Baptist Youth Answer, Yes!"

Interpretive letter on the Stewardship Advance.

Manual showing the steps to take in carrying out the project.

Leaflet describing the Baptist World Mission and how our money is spent.

Personal letter from the national World Service Chairman.

Dramatic sketch, "Slats Answers, Yes!"

Report form for giving the results of the Sharing Plan to the B.Y.F. National office.



And that's not all. There are two film strips which you will want to order and use. "Stewardship for Jeannie" is a general one on stewardship, which is one of the major materials in the Stewardship Advance program.

"Our Job, Too!" is the title of the special film strip on the B.Y.F. Sharing Plan, revealing in picture and text the step-by-step procedure pointing the way to success.

One thing more! An attractive Certificate of Achievement is to be issued by the national office to those youth groups which carry through and report the results of a thoroughgoing Sharing Plan.

A great demonstration can be made this year by young people of their concern for Christ's Church and his cause the world around. The Sharing Plan will speak louder than words that this is "Our Job, Too!"

Stewardship Is Discipleship

Baptist young people will be gathering one night a week for Five Discovery Weeks around an interesting little book entitled *Stewardship is Discipleship*. The book and the plan is part of the over-all program of Northern Baptists, known as the Stewardship Advance. Young people will catch a new inspiration for living at their Christian best from the little book into which three recent presidents of the Baptist Youth Fellowship, Roger Frederikson, Carrie Dollar and Kenneth Dodgson have poured their deep thinking, their concern and their own discipleship.

Attention Guild Girls!

Here are the program booklets for this year's study: *Moving Together* for Ann Judson Chapters; *Making Dreams Come True* for Sally Peck Chapters. Two mimeographed program outlines, one on the home and one on the foreign theme are available for Alma Noble Chapters. All of these give guidance into the study of "Japan," and "Cooperation for a Christian Nation" here in America.



First Prize

The Baptist Youth Fellowship of the Baptist Church at Rawson, N. Y. won first prize for their float in the Rawson Labor Day Parade.

The Bread of Life for Everyone

Behind the observance of *World Mission Day*, being planned for December 4th—which replaces the Sunday of Sacrifice—lies the strong yearning of Baptists that the title above might become a reality. It can come nearer to being so if the day is something more than an observance and the slogan much more than a phrase. If seven-twelfths of our unified budget can be reached on this day, the end of the year will find us achieving the goal we have set for Sharing the Bread of Life with others. Perhaps young people, too, can help to move us nearer to that goal. Three activities will mark this observance:

1. *A Baptist World Mission pa-*

Don't Forget

Fellowship Vesper Day—Nov. 13. "*A Life Worthy of the Calling*" a service of worship for use on this day. Single copies 5 cents; 10 or more, 3 cents each

Order from

BAPTIST LITERATURE BUREAU
152 Madison Avenue,
New York 16, N. Y.

rade on Nov. 27, which will make visual in the church the uttermost "parts" we must reach through our World Mission.

2. *A Roll Call* in connection with the communion service on Dec. 4. It is hoped that every member will be present or accounted through a special gift envelope.

3. *A Gift from every member*, beyond the regular pledge to Missions.

Youth can share in World Mission Day in some of the follow-

ing ways: A youth representative should be on the World Mission Day committee. The youth subcommittee will be responsible for informing all young people and urging them to be present with their gifts 100% strong on Dec. 4. Young people can help prepare the posters and other materials needed for the World Mission Day parade. Through special talks by young people in Sunday evening meetings, church school classes, week-day groups, young people can be made aware of the importance of the day and their part in it. Help can be given in the distribution of a special letter, pamphlet and envelopes to the membership. Because so many of the Youth State Conventions are held in November all youth leaders are urged to give special publicity to World Mission Day and challenge young people to help make the day a successful world-reaching event in their churches.

MISSIONARY EDUCATION FOR CHILDREN

The Children's World Crusade

Dear Boys and Girls,

How happy I am to have this opportunity to write to you again. I want to say "Thank you" to each of you for all the helpful things you have done during this year.

You have given generously to our Unified Budget, helping to send missionaries to our mission fields who in turn tell boys and girls around the world of Jesus Christ. In the year 1948-49 you gave \$59,000.00. You have sent many books to the Philippine Islands. According to the reports about 4,000 books have been sent and still more will be sent this fall. In the September issue of *MISSIONS* there is a letter of "thanks" from Rev. José Yap. Your books will help many children to come to

know more about Jesus Christ.

Some of you have sent a contribution to our picture project "Pictures for Children Everywhere." Already \$2,038.41 have been sent in to help send Bible pictures to twenty-five different countries. I am extremely proud of our Baptist record and very very thankful to you for your help and interest. I can almost see the delight in the shining eyes of boys and girls who will see these beautiful colored pictures of Jesus for the first time.

In our Baptist material *Children of One Father*, on pages 2 and 24, you will find lists of things you can send to our missionaries in Japan and those who work with our Migrant boys and girls. Plan to send at least two boxes this year,

one to Japan and one to some missionary, probably Miss Latter, who works with Migrant people.

I hope this will be a very happy year for you.

Cordially,

Florence Stansbury

Green Lake Prayer Vigil

A twenty-four hour prayer-vigil for peace was kept at the Ministers and Evangelism Conference, Green Lake, Wisconsin on Saturday, August 6, in memory of the bombing of Hiroshima. Half-hour periods for prayer were taken by groups or individuals, from midnight Friday night to midnight Saturday. The Prayer Tower was completely given over to this prayer observance.

A group of children signed up for the 7:00 o'clock half-hour period, on Saturday evening. They were: Lincoln, Joan, and Carol Wadsworth, Barbara Heartberg, and John C. Goodwin. With them were some of their parents, Mrs. Lincoln B. Wadsworth, Mrs. Joseph Heartberg, and Rev. and Mrs. R. Dean Goodwin. The father of the children are three Secretaries of The American Baptist Home Mission Society.

Each evening these children meet at the Prayer Tower for prayer—a custom that they began last year. As faithfully as they eat, they go to the Prayer Tower before retiring at night. This particular evening they prayed for peace, for the guidance of God in our troubled world, and for the missionaries who bear the Gospel of peace. Before leaving they asked to sing two songs to express their faith: "Jesus Shall Reign" and "What a Friend We Have in Jesus."

Japan

Materials to use with primary and junior boys and girls:

Children of One Father—Stories by Baptist missionaries, lists of materials needed by Missionaries, pictures of some of our Japanese friends, information on our Special Interest Missionaries, suggestions for use with reading books.

Toshio and Tama, Anne Halladay—Through simple experiences of everyday living our children see how the Christian message is at work in Japan today. \$1.00.

Where the Carp Banners Fly, Grace McGavran—The contribution of the Christian message to the new Japan as portrayed through the friendship of two Japanese boys with their pastor. \$1.00.

Picture Map of Japan. 75¢.



Worship Hour, Prayer Tower, Green Lake

Jiro and Hanako. Kodachrome slide set with story, may be rented from Visual Education Service, Yale Divinity School, 409 Prospect Street, New Haven 11, Connecticut. This is an exceedingly well done set of slides. Children will gain much new information and appreciation from them.

Good News from Congo!

Dear Friends:

Our news should rate an "Extra Edition". We have just received word that one section of land at Boko requested for the new Bayaka station has been granted! When we returned from furlough 18 months ago, we were designated to open a new mission station among the Bayaka tribe. The waiting has been tedious to us, but a government official remarked to Mr. Smith,

"This has come through very quickly. You must have a 'pull' at Leopoldville." Yes, we do have a "pull", but not as he meant it. Your prayers and ours to the Heavenly Father are more effective than any human "pull". Our gratitude is to Him, and to you who have worked together with us toward this end.

What now? First of all, some kind of a home in which we can live. The mission proper is largely a grassy plateau with no sign of human life—except an old Bayaka cemetery. The buildings we see by faith—the church at the center, surrounded by missionary residences, hospital, schools, dormitories, homes for mission workers. The grassland slopes off rich forest with several streams of clear water. Away from the buildings is the plot we have asked for agricultural purposes, i.e., to raise food for those who will be living and working and attending school at Boko.

The Bayaka are unique among the tribes in many ways. The chief is a person with plenty of "iron" in him. Often he is friendly, but sometimes he says, "What are you here for? Get out of my village." And one sees a face as inflexible as marble, a body that reminds one of hard ebony, and a will that resists the power and persuasion of the Gospel. But some of the Bayaka have been waiting for years for the Gospel and are eager for it. For these reasons we are very anxious to be among them.

Among the Bayaka tribes, every young boy is initiated into the mysteries of the tribe. Even boys attending our schools are taken out for that period. Painful is the ordeal and frequently the filthy conditions lead to weeks of suffering. The boy is trained in the arts of theft, cunning falsehood and cheating, cruelty to animals, immoral practices and the whole sys-



Stories for
Primary and Junior
Children
and
Mission Study Course

CHILDREN OF ONE FATHER

Japan — Migrants

tem of fetishism. Whatever good there is in the training is overshadowed by the evil. In short, the boy may enter the initiation camp a light-hearted child, come from it often marred in body and mind and his soul seared with immorality and sin. You can begin to understand why we felt it very important to deal a blow at this demoralizing system.

In November Dr. Philip Austen of the British Baptists spent a week at Boko with our family. There was a group of lads waiting for the doctor when he arrived. Some were brought by Christian parents, but by far the greater number had been brought by earnest Christian workers who had gathered their little flocks together and had shepherded them to Boko. During the next few days forty-four little lads passed through the doctors hands. Under anesthetic and sanitary conditions (if a thatched roof above and dirt floor underneath can be considered sanitary) with kind handling—it was all very wonderful to the boys and to their friends who were with them. Practically every one of the boys gave his heart to Christ that week, and great joy filled the hearts of the Christians. Since they had taken this initial step to break with tribal fetishism, how we longed to keep them there at Boko under our own care and teaching! A real blow had been dealt to the old system. Those who oppose our work had been busy the month before. They went from village to village having their boys cared for by the “Nganga Ngomo”, the witch-doctor. The Nganga himself had gathered groups together and, without the long session of the camp, passed his boys very quickly through the “rite”. So whether “of envy and strife” or in love, several hundred boys have escaped from the regular training of the Nganga Ngomo.

While the doctor was busy in the makeshift operating room, the “evangelist” was surveying and delimiting the large tract of land which we have referred to as “agricultural”. I had never used a “theodolite” before and I started out with misgivings. Even with thirty men, it was slow work. We had to cut through the deep forest with great trees and huge swinging vines, progressing often only a few rods in several hours. During those days we outlined the boundaries of more than three hundred acres. I was the first white man to see trees that have been growing for centuries, the first foreigner to see certain streams of water, so highly prized by the natives. When the task was done and my work approved by the government official I felt gratified. May those acres from henceforth be to the honor of our God and His Christ!

We thank you for your letters and Christmas greetings, for your help in many ways. We send you our greetings and our love. And—our letters always end the same way, and they always will—Pray for us and for the salvation of the Bayaka and the many tribes of this great continent.

Yours in Him,

Bill and Helen Robbins

NOTE TO TEACHERS: In our picture set “The Bible Travels Today” there is a picture and story of the needs of the Bayaka people.

New Chinese Kindergarten Dedicated

May 25, 1949 was a Red Letter Day for Chaoan Christian Center. Preparations had been going on for days, work rushed on the building, and early morning found all at the Center putting finishing touches on decorations, and final plans. Many parents had come hours before the hour set—but some did not come till the last minute. The trustees

from Swatow had planned just right, and on the stroke of ten, the hour set, they arrived from Swatow by bus.

The Kindergarten children, almost 100 of them, marched in from the front gate, and up the steps. The congregation including parents, trustees, Presbyterian friends, staff, and the other friends, stood outside (in the rain, not heavy rain), singing. Mr. Kuo and Miss Edna Smith and Mr. Capen were at the door, and Miss Smith turned the key in the lock, and the children filed in, followed by the visitors. Before the door was opened, there had been a few opening remarks by Mr. Kuo, and prayer, followed by the singing.

The program was for a three-fold occasion: closing of kindergarten, graduation of 12 youngsters after two year course, and dedication of the new building. Naturally, the kindergarten children were the most important part of the program. You should have seen them portray a “model family” in one of the plays. When the two small children of the family quarreled a bit, they were properly talked to by the little mother, and the one who was at fault apologized to the other; when their little friends arrived to play with them, they were very polite in welcoming them, and in all were quite a “model family.” You should have seen how one child has developed, and the splendid way in which she acted the part of the little girl in the play!

Of course, visitors were given a chance to make a few remarks. Only a few representative people spoke—Mr. Capen, Miss Smith, the Principal of the Presbyterian Seminary here at Chaoan, and a few others, followed by a short speech by the Chairman of the Trustees. Though most of the children come from non-Christian families, they receive real Christian

teaching in our kindergarten, and this man in his speech emphasized the need and importance of this real Christian foundation. Mr. Noren gave a vocal solo, and the Chaoan church choir—young people—also sang.

Then followed the giving of prizes and rewards, each one coming up to the front and bowing before receiving his prize, and bowing again after receiving it—some stiffly and some gracefully,

but much to the delight of all. Then the diplomas were given to the graduates. Then of course, tea and cakes, closing song, and benediction.

Any such occasion should have a real "feast". We did not feel we could have a big feast, but preparations had been made for four tables. Some officials had been invited, particularly the head of the business guild here in the city who had helped us raise quite a sum of

money for the building, but the administrator for nine districts who lives in Chaoan, was changed that day, and all officials had to attend that special affair so could not come to ours. But the staff entertained the trustees, friends, and some other friends from the Presbyterian Mission, Seminary and Women's School. All were delighted at the completion of this unit, and look forward to bigger things. *Beatrice Ericson*

◆ THEY SERVED THEIR DAY AND GENERATION ◆

S. K. Lo

A TRIBUTE BY G. H. WATERS

A valiant Chinese Christian leader and brother has departed in the death of Pastor S. K. Lo at Swatow, South China. Thinking back over an acquaintance of some 26 years, and an intimate fellowship during half of that time, his portrait blends into that of a modern Timothy in the life of the maturing Christian churches in China. In the critical years following 1920, Pastor Lo, then a young man, became one of the outstanding Christian leaders who met the challenge of a new day, accepting by God's grace new and heavy responsibilities handed over by the missionaries. Through all the subsequent years, he demonstrated those qualities that the great Apostle has forever associated with the name of his son "Timothy": unfeigned faith, not ashamed of the testimony of our Lord before high or low, partaker of the afflictions of the gospel, called with a holy calling, a good soldier of Jesus Christ, taught in the Scriptures, apt to teach one who made full proof of his ministry and kept the faith. His home background was in the Kityang field of the South China Mission, but his educational preparation led him to the Kak-Kuang Academy at Swatow College, to Shanghai University and to the Seminary at Nanking. He served very effectively as Secretary of the Ling Tong Baptist Convention, as Co-President with Dr. Jacob Speicher



S. K. Lo

of the Ashmore Theological Seminary at Kakchieh, South China, and for a longer period as Superintendent of the Christian Institute in Swatow City. There he headed up, first with Dr. Speicher, later in cooperation with Mrs. Speicher and succeeding missionaries, an aggressive program of evangelism, Christian education, and wide-reaching social service, until his death. Any area or group of Christian churches may well thank God for the gift of such a leader. He is survived by Mrs. Lo, two daughters and four sons.

James H. Telford

Dr. James H. Telford, Professor of Missions at the Eastern Baptist Theo-

logical Seminary since 1944 and for 28 years, 1916-1944, a missionary of the American Baptist Foreign Mission Society in Burma, died in Philadelphia, Pa., on September 10, 1949. He was born in Edinburgh, Scotland, March 20, 1886 and came to the United States in 1910. After graduation from Colgate University and the Colgate Rochester Divinity School he sailed for Burma. In 1932 he received the Ph.B. degree in the Philosophy of Religion from the University of Edinburgh. One of his notable achievements has been the translation of the New Testament into the Lahu language of Northern Burma. On November 14, 1945, he was honored as the recipient of the Insignia of Membership of the British Empire in the name of King George VI. The presentation was made by H. C. McClelland, Consul General of Great Britain, and was in recognition of his nearly 30 years of service as a missionary. Returning to the United States in 1944 because of the war, he accepted the invitation to serve on the faculty of Eastern Seminary. He is survived by his widow, Agnes G., two sons, A. Hudson and Robert B., and a daughter, Mrs. George S. MacDonell.

William L. Ferguson

Just as this issue goes to press a telegram announces the death of Dr. William Law Ferguson at Altadena, Cal. He was for 45 years a missionary in South India. An obituary sketch will appear in a later issue.

FOREIGN MISSION APPOINTEES



Photo by G. S. Deer

Four new missionaries appointed September 20, 1949, are congratulated by Rev. W. W. Parkinson, Candidate Secretary. Left to right: Mrs. C. F. Galaska, Rev. Chester F. Galaska, Mrs. L. M. Howard, Lee M. Howard, M.D. (son of Rev. and Mrs. John A. Howard of the Bengal-Orissa Mission)

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Contest Awards

The *Open Forum* program contest brought a variety of suggestions from many societies. First prize for programs was awarded to Mrs. A. L. Castor, of Sardinia, Indiana, for *A World Tour* (for description see *MISSIONS*, January, 1949). Second prize went to Mrs. Roy B. Shrout, of Welch, West Va., for *Missionary School Days*. Forwarded by Mrs. Robert W. Ackley, of Detroit, Mich., *Family Album* received honorable mention. Mrs. Charles A. Marstaller, of Bangor, Me., received first prize for *Methods* for a program described below. Second prize was awarded to Mrs. Laurel M. Hoyt, Jr., of Portland, Ore., for a program on the Love Gift. A series of book marks — each with the name of the "Bible Book of the Month" — designed and made by Mrs. Allan G. Seibert, of Queens Village, L. I., won honorable mention.

Mrs. William A. Onderdonk, a member of the National Committee on Woman's Work, and Mrs. Ira C. Mount, President of the Women's Society of New York State, served as judges.

If you wish a copy of *Missionary School Days*, send a stamped self-addressed envelope to The Forum Conductor at the address above.

Our Favorite Christmas Program

By MRS. C. A. MARSTALLER

It was nearing Christmas and in the midst of all the extra activities we were thinking about the special program for our Woman's Society. The theme for the day, *Christmas Bells*, had been selected long in advance when the program booklets had been mimeographed.

The program chairman jogged her memory. "What was it the committee had in mind for this special day?" Suddenly she remembered. It was the putting into practise of that lovely old story entitled, "What the Bells Say." Their message to all who would listen — "Loving . . . Giving . . . Loving . . . Giving."

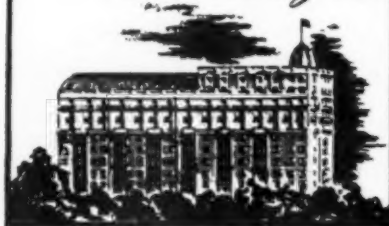
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And so when the day arrived, the members of the woman's society took part in a Christmas tree by "proxy." It had been well announced in the church bulletin the Sunday before, and as each one entered the room she was prepared to surrender one dime and a postage stamp. In return, a tag bearing the picture, name and address of a missionary (clipped from pen sketches, *MISSIONS*, etc.) was pinned on her dress. She was to be this missionary for the afternoon.

It really was lots of fun as we carried ourselves into the "Land-of-Make-Believe." Lillian Robertson, Clara Olds, Miriam Corey, Mary Mills, Willie Harris and others were there "in person."

Following an impressive service of worship and the record-playing of "Christmas Bells," we were ready for the tree. And it was so much nicer than the usual "exchange gift" tree! The tree was laden with daintily-wrapped ten-cent gifts — one for each missionary present. Santa distributed the gifts, and each "missionary guest" responded by telling a little of herself and indicated on the world map her own mission station.

The gifts (wash cloths, handkerchiefs, ribbons, bias tape, bobby pins, etc.) were unwrapped (to save postage) and enclosed with a personal note on a Christmas card. Each member weighed, stamped, and addressed the envelope and mailed it to her missionary. The tags were taken home to help each one remember her new prayer partner for the year. Later some of the women were overjoyed to receive a "thank you" note in return for the little remembrance sent. It was a simple little Christmas program, but it seemed to help bring our missionaries a little closer to us.

(NOTE: It would be well for the program committee to check with the State White Cross Chairman to make sure of correct addresses.)

PERSONALITIES

(Continued from page 535)

South China, when she was asked to address the Meihsien Church Men's Club. Its Chinese name translated into English is, "Holy Work Club." The men wanted to know something about men's clubs in Baptist churches in the United

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States. She told them all she knew and she has suggested that the men's club in her home church write the club in China, encourage it, and offer suggestions. Miss Giffin was amazed at the occupations represented by the 40 men who listened to her. There were present carpenters, clerks, doctors, a newspaper reporter, a milkman, teachers, printers, the secretary of the local court, shoemakers, a watch repairer, as well as owners of small businesses in Meihsien.

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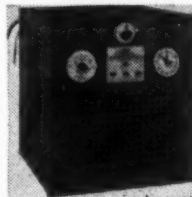
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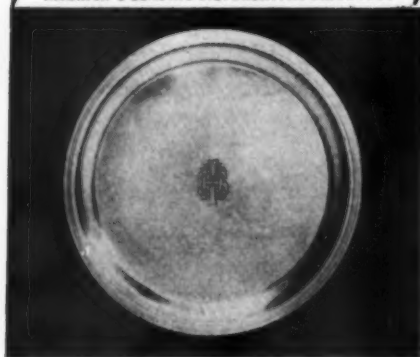
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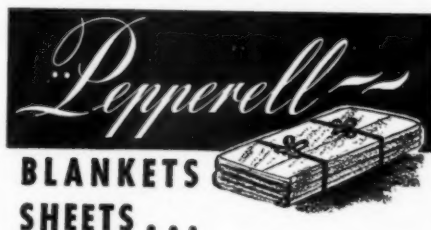
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Books Received

(Continued from page 551)

WORLD CHRISTIAN HANDBOOK, a world review of the religious situation in Europe, America, Africa, Asia and Australasia, with a complete statistical section, World Dominion Press, 404 pages, \$7.50.

GIVE ME THY VINEYARD, the \$10,000 International Fiction Contest winning novel, by *Guy Howard*, widely known as "The Walkin' Preacher of the Ozarks," Zondervan Publishing House, 287 pages, \$3.00.

Caught by the Camera

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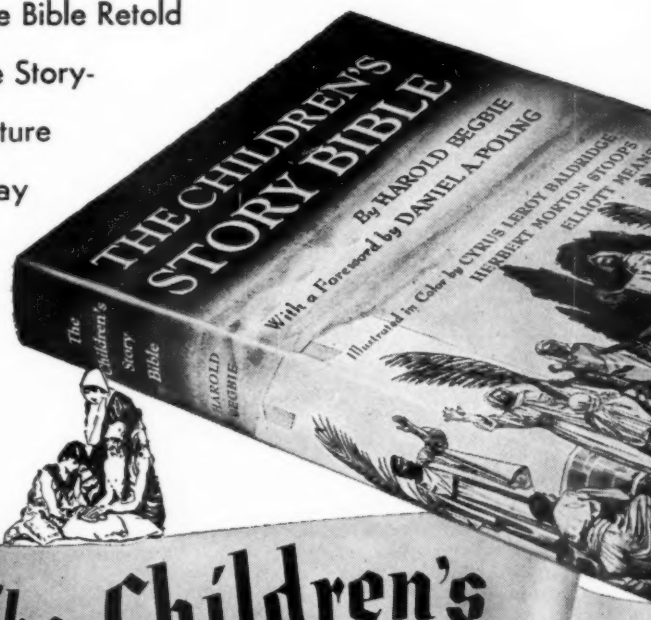
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Our goal of \$6,173,830 voted by the Convention is about 6% larger than last year's giving. Baptist World Mission Day, December 4, can set us on our way toward achieving this goal. By the fourth of December 7/12 of the convention year will be over. If at the close of Baptist World Mission Day we have completed 7/12 of our goal, we shall be reasonably sure of completing the year victoriously.

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